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The Living Church

A Weekly Record of its News its Work and its Thoug

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Vol. XVI. No. 9 Chicago, Saturday, May 27, 1893 Whole No. 758

Calendar

May

1.	SS. PHILIP AND JAMES	Red
7.	5th Sunday (Rogation) after Easter	White
8.	ROGATION DAY	Violet
9.	ROGATION DAY	Violet
10.	ROGATION DAY (White at Evensong)	Violet
11.	ASCENSION DAY	White
14.	Sunday after Ascension	White
21.	WHITSUN DAY	Red
22.	Whitsun Monday	Red
23.	Whitsun Tuesday	Red
24.	EMBER DAY	Red
26.	EMBER DAY	Red
27.	EMBER DAY (White at Evensong)	Red
28.	TRINITY SUNDAY	White

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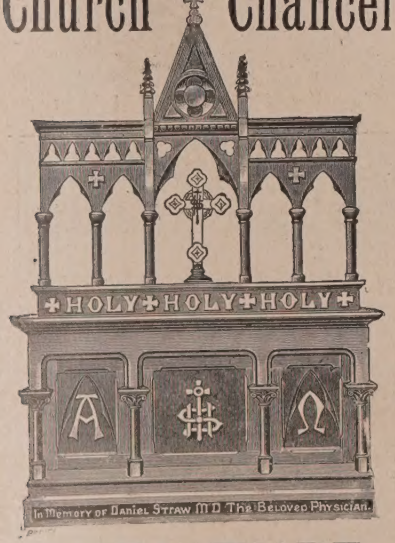

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The Living Church

Saturday, May 27, 1893

News and Notes

BISHOP GILBERT, during the past week, has been dangerously ill at his home in St. Paul. We are happy to report information by telegraph that he is improving. Bishop Whipple, however, has had a relapse, and his condition is considered serious. The Holy Eucharist is offered daily in behalf of the Bishop and Assistant-Bishop of Minnesota. The prayers of the whole Church will be joined to those of Minnesota for their recovery and continuation in the service of the Church.

THE LUTHERANS, who would have no bishop to "lord it over God's heritage," at the time of the Reformation, are now in this country almost wild with zeal to honor a bishop of the Church of Sweden, the Rt. Rev. Dr. K. H. Gez von Scheele. Of course it is perfectly consistent for Sweden born and bred Lutherans to throng around a Swedish bishop, for they are at heart Episcopalians, even if they have not the Apostolic Succession. But for German and English and American Lutherans to make such a clamor over a bishop whose office they have repudiated and calumniated, is not a little absurd.

TO THE QUESTION, shall persons confirmed by the Roman rite be received without being presented to our bishops for Confirmation? the Bishop of Milwaukee in his diocesan paper answers:

Most certainly, they are *not* to be presented again for Confirmation. Receive them, after due instruction in our ways and usages, at once to Communion, and enter them on your parochial list, as communicants. To confirm them over again would be an act of certain sacrilege. They are already rightly and sufficiently confirmed, and no act of ours can possibly make them more so.

THE NAME of General Armstrong is widely known, and the news of his death will be read with sadness by the many who have admired the unflinching perseverance and consecrated enthusiasm of the man. Hampton Institute stands as a monument to his energy and devotion to the welfare of others. Every year, in order to meet its running expenses, he had to raise, by voluntary contribution, $50,000 over and above its regular receipts. At the present time it has about five hundred colored and two hundred Indian pupils. Self-sacrificing and devoted, General Armstrong's work has been an inspiration to others to strive for the uplifting of the colored races in our land.

A QUESTION long waiting for an answer has apparently received its quietus. Dr. Baumann, it is announced, has discovered the ultimate source of the great river Nile, which annually turns the dry land into floods of water, and makes the desert to blossom as the rose. Thirty years ago, when Speke diseovered the Victoria Nyanza, it was believed that the question of the Nile's source was settled; but it became evident that the final answer could not be given until the sources of this inland sea were revealed. This is now done, the largest tributary river to the Victoria Nyanza being found in the highlands on the north-east of Lake Tanganyika, between the third and fourth parallels of south latitude.

THE CHINESE REGISTRATION ACT cannot be dispensed with on the ground of its unconstitutionality,—such is the decision of the Supreme Court by a majority of five to three. The wisdom of the Act still remains an open question. The final outcome in its practical effect upon our relations with China, we await with forebodings of evil, especially to American missionaries and residents in that country. It is reported that one of the legal counsel acting for the Chinese Six Companies has said that the action of our Government in this matter is a breach of contract with China, and that, consequently, no treaty claims with this country will now be considered valid. In such event, the issue may be to shut us out of the advantages of reciprocal commercial relations with our nearest neighbors on the west, whose markets promise to be very lucrative.

"THE RELATIONS of the Church and the Country," so strongly shown by Bishop Perry in a speech reported in our columns recently, and which elicited very widespread interest, is freshly emphasized in connection with the recent organization of a National Society of Colonial Wars. The society is composed of descendants of persons who rendered conspicuous public services in either military or civil capacity in the founding of this nation, during the colonial period. By a singular circumstance, the chaplains in the several State societies already formed, are, all of them, clergymen of the Church. The "Governor General" of the national society, Mr. Frederic de Peyster, is a member of Trinity parish, New York City; the secretary-general is a parishioner of the church of the Heavenly Rest, in the same city; and the chaplain-general is the Rev. Dr. C. Ellis Stevens, of Christ church, Philadelphia. Of course the society is not limited in any religious sense. It has a patriotic object, and has drawn to itself influential men throughout the union.

WE SHALL be glad to serve our constituency, this summer, in giving information about the World's Fair, and our office will be open for personal interviews and for correspondence. One enquiry that comes from several subscribers we will answer here: What are the necessary expenses within the grounds? Eastern papers, we are told, report the admission at 50 cents, and "almost everything extra!" The admission includes the entire Exposition, the whole of which no man will ever see. The entrance fee, 50 cents, entitles the visitor to 160 acres of exhibits under roof, and to a square mile of park; but ice cream and cake are not thrown in, and there are no free rides in gondola or sedan chair or elevator. The charges for refreshments are not extortionate, though they are a trifle higher than in the rural districts. The lake water at the public fountains is free, and as pure as that of any great city in the world, and the Waukesha Spring water may be had for one cent a glass. There are many interesting shows outside the Fair Grounds, for admission to which an extra charge is made. Good rooms, without board, can be had from one to three dollars a day, near the Park or down town. Address Bureau of Public Comfort, Rand-McNally Building.

THE REPORT of the Special Commission on the water-supply of Chicago was published in *The Lancet* (London), of April 8th. The enterprise of that journal is deserving of all praise, and should have the thankful appreciation of our people. The results of the very careful scientific investigation of the river, lake, and spring water supply are re-assuring and satisfactory, at the same time suggestive of caution. *The Lancet* chemist recommends the filtering even of the Waukesha water, which seems to be almost absurd. Shall we run about the world with cotton strainers over our mouths, because there are minute particles suspended in the air which we should otherwise inhale? We have been inhaling them all our lives, and ordinarily they are harmless. The water supply of every great city is, no doubt, to a degree impure, sometimes dangerously so; boiling and filtering are safeguards that should not be neglected. But what is the use of filtering, if impurity is to be added in the form of ice? Every bit of ice that is put into drinking water, should first be boiled! *The Lancet* assures us that the Chicago lake water "is superior to the choicest of London's supply." All the same, boil it or filter it, and if you have a filter boil that occasionally, or take some means to keep it clean. Foul filters are breeders of disease germs.

THE troubles of the managers are not all over, now that the Columbian Exposition is open. It is a gigantic enterprise, many and immeasurable are the obstacles that have been met and overcome. Stout hearts, clear heads, skillful hands, have been taxed to the uttermost. It is now generally admitted that an older city would not or could not put forth the effort, command the enthusiasm, inspire the confidence, required for a work of such magnitude and unprecedented scope, both intellectual and material. After the tremendous strain of such a campaign, and its grand achievements, it must be rather irritating to the directors to come down to meet the petty annoyances which arise in the adjustment of trifles incident to the every day routine of the Fair. But much depends upon trifles, in every kind of business, and the World's Fair managers cannot afford to let these be altogether ruled by subordinates. Several petty and vexatious regulations have called out complaints which we hope have reached headquarters, and will receive attention. It is amusing that trouble with the musicians began before the Fair was open. These exponents of vocal and instrumental harmony have a strange way of bringing in discords. We know what it is in parishes. Choir and organist are sometimes hard to manage. So at the Fair. Paderewski would not play if he could not use his own piano; that style of piano was not among the exhibits, and must not be advertised by his using it at the Fair. Meantime, the squabble has been reported all over the world, and has been the biggest free advertisement that any maker of musical instruments ever had.

Brief Mention

The salary of one of the boys in the choir of All Angels' church, New York, is $1,000 a year.———The Emperor of Germany, it is said, allows the court preachers only six minutes for a sermon. If the prayers are correspondingly short, he might as well order Sunday closing of his chapel.———Church people in Chicago who have rooms to let, with or without board, during the World's Fair, may be entered free on our published list by sending application endorsed by a clergyman. We cannot, however, undertake any correspondence on their behalf. ———The greatest work of printing ever undertaken is supposed to be the publication by the Government Printing Office of ten thousand copies of "Records of the War of the Rebellion" in one hundred and twenty royal octavo volumes of eight hundred pages each, at a cost of $1,260,000. This work will probably be finished next year.———The death is reported of John Addington Symonds, who held a prominent place in the world of letters, the best known of his works being "Introduction to the Study of Dante," "Studies of the Greek Poets," and contributions to the "English Men of Letters Series" on Shelley and Sir Philip Sidney. He also wrote an article on "Italian History" for the "Encyclopedia Britannica."———Belgium has now fallen into line in the matter of universal suffrage. The working men of that country demanded it as their right, and the Chamber of Representatives voted for the revision of the constitution necessary, by 119 to 12. All citizens over twenty-five years or age and without any property qualification, will now have the right of suffrage.——— A contemporary suggests that to multiply the number of communicants reported in our (U. S) statistics by four or five would give the number of actual adherents, or people commonly called "Episcopalians." We have recently given this manner some attention, and our estimate would be to multiply by eight or ten. The rule for estimating population by voters does not apply. Probably not one-fourth the adults in our regular congregations are communicants, and there are the children unconfirmed.———Like Shylock's "harmless, necessary cat," the banana peel is hateful when it is in the wrong place. A lady of Atlanta sues the city for $10,000 damage for injury sustained by slipping on one of these sidewalk decorations. She has our best wishes.——— Dr. Thomas C. Hall, of Chicago, has announced that if Dr. Briggs is condemned by the General Assembly he will leave the Presbyterian Church. He is a son of Dr. John Hall, of New York, who is actively opposed to Dr. Briggs.———We are pleased to learn that one of our advertising patrons, the Gorham M'f'g Co., will have an exhibit of ecclesiastical metal work in the Liberal Arts Building in the World's Fair. It will be found in Section N, Block 1.———There would be better national and civic government if there were a general observance of the purpose recently expressed by one of the leaders of the party now out of power. Speaking of the present President, he said: "We will to the best of our power make it easier for him to do right and harder for him to do wrong."

Church of England

The annual meeting of the venerable Society for the Propagation of the Gospel was held April 28th, the Archbishop of Canterbury presiding. Addresses were made by Bishop Bickersteth of Japan and Bishop Selwyn of Melanesia, and the Bishop of Christ church, New Zealand. The gross income of the society amounted to £127,150, larger by £10,628 than in 1891. The number of ordained missionaries, including eight bishops now on the society's list, is 677; that is to say, in Asia, 224; in Africa, 159; in Australia and the Pacific, 18; in North America, 210; in the West Indies, 33; and 33 in Europe; of these, 119 are natives laboring in Asia and 38 in Africa. These are laboring in just fifty dioceses, and are preaching the Gospel in exactly fifty separate languages and dialects.

The Rev. Dr. Wilkinson was enthroned April 28th, as Bishop of St. Andrew's, Dunkeld, and Dunblane, in St. Ninian's cathedral, Perth, in the presence of about 80 clergy.

The Bishop of Grafton and Armidale, the Rt. Rev. James Francis Turner, D. D., died at Rome, April 28th. He left New South Wales at the end of January, having resigned his see through ill-health, after holding it for 24 years. Dr. Turner was one of the vice-presidents of the English Church Union, and was much beloved in his diocese. Previous to his consecration he was rector of North Tidworth, Wilts.

The Church Missionary Society reported at its annual meeting total receipts of £282,805, the largest yet recorded, with one exception.

The Church in Wales is hardly declining, according to the evidence supplied by the Bishop of St. Asaph's Confirmations this year. During five weeks he has confirmed at fifty centres, and has administered the rite to 3,230 candidates.

Canada

The work of tearing down the old Sunday school room belonging to St. James' church, London, diocese of Huron, was begun early in May, for the purpose of using the site for the erection of a much larger and finer building for the use of the parish. The old building was put up about 20 years ago and in the beginning was used as a church, but now for some years only as a Sunday school room and lecture hall. Trinity church, Ailsa Craig, has been entirely renovated. Amongst the gifts recently presented to the church was a fine carved oak pulpit. The rector of the parish of Ingersoll received a gift from the "Inasmuch" circle of the King's Daughters, of a silver Communion service to be used for private celebrations of the Sacrament for the sick. It is expected that the Bishop of Huron will return from his tour in the East in time for the synod of the diocese which meets in June.

Three beautiful memorial windows have been presented to St. Stephen's church, Toronto, and were unveiled on Easter Day. The Bishop of Toronto will hold a general ordination on June 4th. The new church of St. John the Evangelist, Toronto, will have a surpliced choir. A handsome new brick church is nearly completed for the parish of St. John's, Norway. The Bishop Bethune College, a school for girls, at Oshawa, has been taken in charge by the Sisters of St. John the Divine from Toronto, and reopened lately. The charges for tuition are small but the teaching should be excellent, as the Sisters are experienced teachers and hold certificates from Cambridge, Eng. The Church of England Sunday School Association held a public meeting on April 27th in All Saints' school house, Toronto. Canon Dumoulin conducted the closing exercises of the season on May 18th at St. Alban's cathedral in the same city. The seventh annual meeting of the Toronto diocesan board of the Woman's Auxiliary was held in April, commencing with service in Holy Trinity. The reports read showed that the membership had largely increased during the year. The total receipts were over $9,500.

A meeting was held April 18th at Elora, diocese of Niagara, of the ruri-decanal chapter of Wellington, preceded by Evensong in St. John's church. The annual report for St. James' church, Guelph, is very good, showing a large increase in the number of communicants. The seats in this church are free.

The Trinity ordination for the diocese of Ontario is to be held on June 18th in Kingston. The Bishop has appointed the Rev. Canon Smith, of the Cathedral, Kingston, to be dean of Ontario. The debt on St. James' church, Kemptville, has been entirely paid off. Bishop Lewis held a Confirmation service in Christ church, Athens, on May 15th. The report of the vestry of Christ church, Gananoque, in the same diocese, shows a prosperous condition of affairs. All debts have been paid and larger offerings made than in any previous year. A legacy was received from a member of $500. It was decided to apply it to reducing the debt on the parsonage.

The Bishop of Quebec speaks highly of the state of Church work in this diocese in an account sent recently to *The Mission Field*. He attributes the hopeful signs of life and vigor which he sees, "to a great extent to God's blessing upon the wise rule of the late lamented Bishop." The Bishop and Mrs. Dunn are returning from a short visit to England. The death is announced, at the advanced age of 89, of Sir George Prevost, son of a former Governor General of Canada and one of the godfathers of the late Bishop Williams of Quebec. In a letter, written only two days before his death, to the Rev. Lennox Williams, rector of St. Matthew's church, Quebec, the Ven. Archdeacon Prevost speaks of his gladness at the success of the Rev. Mr. Bullock's Mission in Quebec in February.

Special services were held on St. George's Day in Trinity church, St. John, diocese of Fredericton. A large number of members of St. George's Society marched in procession to the church for Evening Prayer. The music was very good, being rendered by the united choirs of Trinity, St. Paul's, and the mission churches. The Bishop held a Confirmation at Trinity church on May 4th. It has been decided by the committee appointed for the purpose, that the memorial to Bishop Medley, late Metropolitan of Canada and Bishop of Fredericton, shall take a two-fold form; first, a monument to be erected in the Cathedral, and second, the endowment of a mission canonry, to be known as the "Bishop Medley Memorial Canonry," in connection with the Cathedral, for the maintenance of the services therein and for carrying on special mission work throughout the diocese. It is calculated that not less than $25,000 will be required for both objects. Nearly $800 was sent recently for the relief of the Church in Newfoundland, raised in the diocese of Fredericton.

The mid-day services begun during Lent in Halifax, under the auspices of the St. Andrew's Brotherhood, are being continued and a very good attendance of business men is the result. A touching incident is recorded on the occasion of the Confirmation service held by the Bishop of Nova Scotia at St. Luke's church, Halifax, on the 2nd Sunday after Easter. One of the candidates was deaf, dumb, and blind, and had been privately prepared by the rector with the assistance of a blind young man who interpreted the rector's instructions by means of the finger language. The Bishop has been reading a course of lectures in St. Paul's every Sunday afternoon; these lectures were given in Boston by Bishop Phillips Brooks. It is expected that the beautiful new church at Springhill Mines, N. S., will be opened about the beginning of November.

The Bishop of Saskatchewan has been holding Confirmation services at missions in the vicinity of Prince Albert. The Ven. Archdeacon Mackay accompanied the Bishop and interpreted his sermons to the Indians at various points.

There is urgent need for two more missionaries in the diocese of Calgary, where 13 clergy are already at work. There is a certainty of a large increase of immigration to the northern part of this diocese this year.

At the annual vestry meeting of St. John's cathedral, Winnipeg, the dean reported that lots of land had been purchased for the purpose of establishing a mission in the southern part of the parish. St. John's church, Oak Lake, diocese of Rupert's Land, was reopened lately.

The annual convocation of the Montreal Diocesan Theological College was held in the last week in April. The Bishop presided at the closing exercises and a number of the city clergy were on the platform. The principal alluded, in his report, to the legacy left the College by Mrs. Phillips and the donation from Mrs. Oxenden, widow of the late Bishop of Montreal. Mention was made, among other graduates of the College who had attained to positions of usefulness, of the Rev. T. A. Newnham, Bishop designate of Moosonee, who is to be consecrated in Winnipeg on August 6th. This year's class is the largest ever graduating; there are eight deacons and seven priests to be ordained.

An address has been forwarded to the Archbishop of Armagh, Primate of all Ireland, signed by the Bishop and clergy of Montreal diocese, conveying an assurance from them to the Church in Ireland of their warmest sympathy with her in her hour of deep distress, when she is passing through trials more severe than any by which she has been visited for generations. The address specially disclaims expressing any opinion on the general question of Home Rule.

The question of putting the choir of St. George's church, Montreal, into surplices, having been again brought forward, the matter has been referred to the congregation by the dean. St. Margaret's Home, conducted by the Sisters of St. Margaret, has received a legacy of $200 lately. A meeting of the city chapters of St. Andrew's Brotherhood was held in Grace church school room, Montreal, on April 29th.

New York City

A feature of the Whitsun Day service at St. Andrew's church, Harlem, was the presence of the Rt. Rev. Dr. Hamilton, Lord Bishop of Niagara, who preached the sermon.

At the chapel of the Comforter, the Bishop made his annual visitation on the evening of Friday, May 19th, and confirmed a class presented by the Rev. Edward H. Van Winkle.

At the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector, Bishop Potter administered Confirmation to a large number of candidates, on the morning of Friday, May 18th.

At Christ church, the Rev. Dr. Jacob S. Shipman, rector, Whitsun Day was observed with attractive features. At the night service, Bishop Potter was present, and administered Confirmation.

The House of the Holy Comforter has passed from the care of the Sisters of the Annunciation, and has been placed in charge of a deaconess of the Philadelphia school. It aims to provide a free home for incurable women and children.

At St. Mary's church, Mott Haven, the Rev. Joseph Reynolds, Jr., rector, Whitsun Day was observed with special musical features. Lately, an embroidered chalice veil has been presented, and prayer and service books for altar use have been given by the Ministering Children's League. The cadets of St. Andrew are arranging for a campaign of summer work.

In connection with the acceptance by the Rev. Percy Grant, of the rectorship of the church of the Ascension, it is announced that the church will not only be made free, but will enter definitely upon an aggressive work in the neighborhood, with a view to drawing in and ministering to the masses. The church is "down town," but has long retained its wealthy pew holders. The old tradition as to plain services are to be broken, and a surpliced choir is to be introduced, the organ moved from the gallery to the chancel, and architectural changes made in the chancel and in other parts of the church.

The 35th anniversary of the church of the Reconciliation was celebrated on Ascension Day, and 36 candidates received the laying on of hands at the visitation of Bishop Potter, Ascension Eve. The class numbered 12 boys and 16 girls, and was presented by the Rev. Newton Perkins. To mark this anniversary and commemorate the ministry of the Rev. Nathaniel F. Briggs, lately deceased, who was in charge from 1867 to 1871, a stained glass window is to be placed in the church. It will be paid for by contributions from the congregation. On Whitsun Day, at this church, the members of the newly confirmed class received their first Communion together. In the afternoon there was a Sunday school flower festival, at which each class brought an offering of flowers for the expenses of the Summer Home on Lake Mohegan, which will open on June 15th. The branch of St. Andrew's Brotherhood, just started, has made a vigorous beginning.

The project for the sale of the property of St. Ann's church, already referred to in these columns, is taking more definite shape. A proposition for the consolidation of the parish with the church of the Annunciation is being seriously considered by the vestries of both churches. St. Ann's finds its work affected by the encroachment of business in the neighborhood, and the church of the Annunciation has for some time past been in need of strengthening. The offer of $160,000 from a business firm already made for the St. Ann's property is not likely to be accepted, as the property is valued at not less than $200,000. The object of the consolidation would be to turn the proceeds of this sale into an endowment fund, with a view to meeting the difficulty of sustaining a down-town congregation. A free church would result. St. Ann's was the first church in Christendom organized for special religious work among deaf-mutes. It has two congregations, one of hearing and one of deaf persons. This feature would be continued should consolidation be arranged. The church of the Annunciation was founded in 1838, and moved in 1847 to its present edifice in W. 14th st. The Rev. Dr. Wm. J. Seabury, the rector, has been for many years a professor in the General Theological Seminary. The rector from St. Ann's from its foundation, the Rev. Dr. Thomas Gallaudet, lately became rector *emeritus*, and the present rector is the Rev. Dr. E. H. Krans.

The Trinity parish cooking school held its second annual closing on May 17th, in St. Augustine's Hall, 105-109 East Houston st., the Rev. Dr. Kimber presiding, in the unavoidable absence of the rector of the parish. The school, which was organized by the vestry two years ago, is conducted in an admirably constructed room in St. Augustine's chapel building, but was instituted for the benefit of all the chapels included in Trinity parish. Its sessions are held from September to May, 2 to 4 P.M. for women, 4 to 6 for school girls, 7:30 to 9:30 for young girls, and 7:45 to 9:45 for women. The success of this philanthropic work has been self-evident from its beginning, to all interested. Two silver medals were awarded to the best achievers of culinary art during the past year, and testimonials to many others representing the different chapels. Dr. Egleston, the patron of the school, made an address expressing his interest and desire of promotion of even greater perfection in the same, and his hopes for its future. It is proposed hereafter to have a course of cooking for the sick, etc. A photograph of the members of the school was presented to the Rev. Dr. Dix, also one to Dr. Egleston, and a third copy to the Rev. Dr. Kimber, by the St. Augustine's class. At the close of the entertainment, Dr. Egleston, the clergy present and their wives, were invited by Miss McNear, the principal of the school, to a dainty collation prepared by a number of the pupils.

The beautiful edifice of the church of the Heavenly Rest, the debt upon which was paid some months since, and enlargements and improvements completed, as detailed in these columns, was consecrated by Bishop Potter on Thursday morning, May 18th, on the octave of the Feast of the Ascension. A great congregation was present. The procession formed in the rectory and proceeded to the front of the church, the line of 80 clergy escorting the Bishops of

Long Island and Niagara, the rector, the Rev. Dr. D. Parker Morgan, and the Bishop of the diocese, all wearing bright-colored academic hoods. The vestrymen, including among them Mr. Anson Phelps Stokes, H. Walter Webb, John Clarkson Jay, and other gentlemen of wealth and prominence, met the clergy at the church entrance. The vested choir conducted the music. The chancel was filled with a magnificent floral display. The service was taken part in by the Rev. Dr. F. L. Humphrey and the Rev. Dr. Thomas K. Conrad, formerly connected with the parish, and by the Ven. Archdeacons Peters, Johnson, and Van Kleeck. The Archdeacon of New York was epistoller, and the Lord Bishop of Niagara, gospeller. Bishop Potter was preacher and Celebrant. The offering was a thankoffering for missions. Before the church service a brass and bronze memorial tablet placed in the vestibule, was unveiled by Miss Howland, daughter of the late Rev. Dr. Robert S. Howland, the founder and first rector of the parish. It records dates in the history of the church and the names of its clergy and vestry in the beginning and now.

Philadelphia

The clergy house of St. Mark's church, Locust st., having been completed and occupied, the corporation of that parish have sold the old rectory, 1620 Spruce st., for the sum of $22,100.

The corporation of St. Matthew's church, Francisville, have purchased the fine residence, 1731 Girard ave., adjoining the church property, and have had it put in entire repair as a rectory, into which the rector, the Rev. Robert W. Forsyth, has removed.

A meeting of the Girls' Friendly Society was held on Sunday afternoon, 14th inst., at the memorial church of the Holy Comforter, the Rev. Stewart Stone, rector. The branch connected with that church numbers 171 members. The sermon was preached by the rector, who also blessed the new banner belonging to the local chapter.

On Monday evening, 15th inst., St. Barnabas' church, Kensington, the Rev. O. S. Michael, rector, celebrated its organization as a parish by a jubilee service and a reception to Miss E. W. Biddle, the foundress of that parish. On the following Tuesday night there was a service held exclusively for the children.

A meeting of the Scripture Union for children and young people was held on the evening of the 15th inst., in the lecture room of Zion church, the Rev. C. Campbell Walker, rector, when an address on the work of the Union was made by the Rev. Edwin Arrowsmith, of London, Eng., the object of the Union, which was organized in England in 1879, being to interest young people in the systematic reading of the Bible.

There was a reunion of several young men's guilds on Thursday evening, 18th inst., at St. Peter's church. The rector, the Rev. Dr. J. Lewis Parks, preached an interesting sermon, after which an entertainment, including refreshments, was tendered the visiting guilds by the parish guild at St. Peter's House, Front and Pine sts. The following guilds were represented: St. Alban's, St. John's, St. Andrew's, the Holy Cross, All Saints', St. Peter's, and the Iron Cross.

On the Sunday after Ascension Day, there was a solemn high Celebration of the Holy Eucharist at the church of the Evangelist, the Rev. Dr. Henry R. Percival, rector, all the "six points" of ritual being duly observed. The musical portion of the service was ably rendered by the vested choir of 30 men, and consisted of Gounod's famous *Messe des Orpheonistes* No. 2, under the leadership of Mr. Andrew Wheeler, Jr., a vestryman of the parish. Solemn Vespers are a feature in this church every Sunday evening.

Thursday, May 18, 1893, was the centennial anniversary of the birth of Mrs. Eliza Howard Burd, foundress of the Burd Orphan Asylum of St. Stephen's church, upon which occasion the corporation of that church invited quite a large number of guests to join them in the celebration of "Foundress' Day." In the chapel of the institution, the services commenced with the processional hymn, "We march, we march to victory," beautifully rendered by a chorus of 60 girls under the direction of Prof. W. H. Squires, who presided at the organ. Evensong was participated in by the Rev. Messrs. J. S. Miller, C. W. Boyd, and E. L. Ogilby. The prizes, generally handsome books, were presented by the warden and chaplain, the Rev. S. E. Snively, M.D. The Rev. Dr. S. D. McConnell delivered a short address. After the singing of the Doxology, a recessional hymn was rendered and the visitors adjourned to the neat dormitories, ushered by the smaller girls who showed them their picture-decorated wardrobes, divided into compartments. The lavatories also attracted considerable attention. In the refectory the visitors were entertained, 100 at a time, with an excellent collation.

The annual meeting of the Convocation of West Philadelphia was held on the afternoon of the 18th inst., in the parish house of St. Andrew's, West Philadelphia, the dean, the Rev. Dr. C. A. Maison, in the chair. The Rev. S. Lord Gilberson was elected secretary, and Mr. W. D. Squier, of the church of the Holy Comforter, treasurer. A committee of laymen was appointed to view a site for a proposed new mission in the unbuilt portion of West Philadelphia. In the evening, a missionary meeting was held in St. Andrew's church, when addresses were made by the Rev. Dr. W. B. Bodine and the Rev. Dr. I. N. W. Irvine. There was full choral Evensong rendered by six of the vested choirs of the convocation parishes, numbering about 150 voices, assisted by a quartette of brass instruments and the organ, the whole being under the direction of Mr. E. Stanton Field, choirmaster of St. Andrew's.

Francis A. Lewis, Esq., the Church advocate of the diocese, on the 1st inst., read a paper before the Brotherhood, on "Some Present Day Diocesan Problems," which has been published at the request of the Brotherhood. In this brochure, he speaks first of the increase and improvement of the Church machinery since 1872, when the diocese of Central Pennsylvania was set off, leaving to the present diocese of Pennsylvania, Philadelphia and its four adjacent counties. He alludes to the gradual decrease of membership in the down-town churches, and the remedy to be applied, namely, their adoption by some of the wealthier parishes as chapels. Another problem is the relief of the episcopate. He thinks that the diocese cannot be divided, but advises the appointment of a bishop-coadjutor with the right of succession. He dwells on the importance of diocesan missions, and the need of more funds to secure sites for future church edifices, which can be had at a reasonable figure now, and held unimproved until the immediate neighborhood is built up, and a population gathered; and if, after the lapse of time it shall be deemed unwise to erect a church, the land can be sold at a large advance over its original cost.

Chicago

Special appeals for the Board of Missions were made at the church of the Epiphany and St. Mark's, Evanston, on Sunday, May 14th, and at La Grange on Sunday, May 7th, with the following results in offerings: Epiphany, $700; St. Mark's, $850; and La Grange, $800. The two latter were for pledges for the coming conventional year, and the former to make up the balance of $300 due on the current year's pledge.

The Rev. A. W. Little delivered the 4th lecture under the auspices of the Church Club, on Sunday evening, May 14th, at the church of the Epiphany. The Anglican zealot of the 18th century was John Wesley. The lecture dealt with the life and times of the leader and founder of Methodism, giving an excellent description of the condition of the Church of England in the middle of last century. Mr. Little had devoted much time to the study of the subject, and showed in a forcible style the need of interior reformation in the life and worship of the Church, and the pressing demand for more spirituality in the priesthood as well as the laity of the Church, both in England and America, at that time.

The quarterly meeting of the North-eastern Deanery was held on Tuesday and Wednesday, May 16th and 17th, in the church of the Atonement, Edgewater. At Evensong on Tuesday, addresses were made by the Rev. Dr. Locke, dean, the Rev. Messrs. J. O. Ferris, of Rogers Park, and C. C. Tate, of Maywood. On Wednesday morning the Holy Communion was celebrated by the Rev. F. W. Keator, priest in charge of the church, followed by an excellent paper on "The Provincial System," by the Rev. T. A. Snively. After the business meeting the clergy were entertained at luncheon by the ladies of the parish, which by the kindness of the officers was given in the new Club House. The surpliced choir of the parish rendered the music at both services, and showed the effect of careful training by the rector, who also officiates as choirmaster.

The Rev. C. E. Bowles was ordained to the priesthood on Thursday, May 18th, at the Western Theological Seminary, by Bishop McLaren. He was presented by the Rev. E. A. Larrabee. Dr. Gold preached the sermon, which was a splendid discourse on the duties and responsibilities of the priesthood. Mr. Bowles is to take charge of St. Luke's mission on Western ave.

The directors of the Church Club have issued invitations for a social gathering in the club rooms on Monday evening, May 29th.

A party of English ladies and gentlemen, some 17 in number, are visiting the United States and the World's Fair under the guidance of Mr. I. T. W. Perowne, son of the Bishop of Worcester. Two members of the party have been in this country before, but the others are making their first visit.

Diocesan News

Ohio

Wm. Andrew Leonard, D. D., Bishop

The annual diocesan convention was duly convened in Trinity cathedral, Cleveland, on Tuesday evening, May 16th, 7:30 P.M. The service was choral, the music being by the combined surpliced choirs of the city, numbering about 100 choristers. The singing was hearty and inspiring, the anthem, "Lift up your heads," being especially fine. The opening sermon was by the Rev. John W. Cracraft, on "Our country," and set forth our resources, dangers, and responsibilities, with great fulness and force.

The convention was called to order by the Bishop. The former secretary, the Rev. E. W. Worthington, was unanimously re-elected by acclamation, after a well-deserved tribute had been paid him for his very acceptable service thus far. He appointed as his assistant, the Rev. John D. Skilton, the new assistant minister of St. Paul's church, Cleveland.

On Wednesday, at 8:30 A.M., there was Morning Prayer, and at 9:30 A. M. Holy Communion, the Bishop being Celebrant. Business being resumed, the Bishop announced the usual committees. The Rev. E. W. Worthington, secretary, read the report of the Standing Committee, showing an unusual number of candidates for Orders and making appropriate mention of the Rev. Dr. R. L. Ganter, its late president, and of Mr. H. O. Bonnell, a late member of the committee. The report of trust funds was presented. There are nine of these and the report showed a large amount of work on behalf of the diocese and with good results to the finances. The convention, without any request from Mr. Sanford, voted compensation to him for his trouble, and reimbursement for expenses he had incurred in his difficult and delicate task.

The Bishop's address reported 32 candidates for Orders, 22 deacons, 9 deacons ordained, 12 clergy received, 13 dismissed; 38 lay readers appointed; 5 church corner-stones laid; $2,500 paid to the Diocesan Church Building Fund; 5 new churches blessed; 5 rectories and parish houses blessed; 1 church consecrated; 272 sermons delivered; 82 celebrations of the Holy Communion; 968 confirmed; 8 baptized. The Bishop appropriately memorialized the late Bishops Brooks, Kip, and Bissell, and the Rev. Dr. R. L. Ganter. An unusually long roll of the faithful laity deceased since last convention included the name of Mr. Levi Buttle, so long the faithful diocesan treasurer; Francis A. Wells, of Steubenville, 30 years a warden and delegate to the convention; W. Day, 32 years a Sunday school superintendent and teacher of St. Paul's Sunday school; Zenas King, financier of St. Paul's, Cleveland; John Whitelan, vestryman; W. T. Chapman, 53 years clerk of Grace vestry, Sandusky, and 40 years a vestryman; H. S. Walbridge, the outspoken and generous vestryman of Trinity, Toledo; and H. O. Bonnell, of Youngstown, whose funeral 1,000 mechanics attended. The Bishop enlarged on the value of our lay priesthood, recommended Church clubs for large cities, urged on the laity greater liberality in supporting the clergy, stated the condition of the diocesan mission work to be more flourishing than ever, urged again the $10,000 mark; appealed on behalf of the Ohio Society for the relief of the Widows and Orphans of Deceased Clergymen, reported $1,500 special gifts to the society, besides the ordinary dues, and that its capital is now $46,000. The St. Andrew's Brotherhood also came in for its well-deserved commendation by the Bishop, who reported the action at Columbus, where 150 of the brethren organized a council for the whole State. The Bishop also showed the institutions at Gambier to be flourishing beyond all precedent, and reported that the Trinity cathedral in Cleveland had nearly perfected the plans for building. He eulogized the last General Convention for its wisdom, conservatism, and missionary zeal, and urged the universal, and loyal, and exact use of the revised Prayer Book. The address, which was in the Bishop's usual felicitous style, closed with a warm, hopeful peroration that drew from all the warmest commendations.

The report of the Missionary Board was read by the archdeacon, the Rev. W. N. Brown, stating that $9145.33 had been raised for diocesan missions during the year, of which $1,000 came from Madam Samuel Mather, the whole being a larger amount raised than for any previous year. There are 35 stipendiaries of the fund; 42 places served, and three vacancies, Bellefontaine, Berea, and New Lisbon. The average salary of missionaries is only $700 and the archdeacon claimed that if the laity would deny themselves for the Church as much as do the missionaries, they would pay one million dollars in this diocese alone for the cause. There are still 13 counties entirely without the services of the Church; but the 11 places served three years ago have increased in number to 42, an increase of nearly 400 per cent. The archdeacon's official report showed 49 places visited from one to seven times during the year; 123 sermons, 88 services, 9 Baptisms, 1217 miles traveled, 5 lectures, 1000 letters written, 48 Celebrations, four missions organized, etc.

Mr. W. G. Mather, treasurer of the Missionary Board reported that last year April 1st there was a deficit of $1,015.76, and this year only of $287.89. The Joint Education committee reported $3,363 received, of which Mr. Bedell gave $1,250.; 26 young men in all were aided. The Bishop announced that a check for $1,000 for the fund had just been handed to him.

Mr. T. N. Sloane moved that $10,000 per year be raised for diocesan missions and that a suggestive apportionment be made by the convention. The resolutions were adopted.

The convention was asked to unite with that of Southern Ohio in advising the Kenyon trustees to turn over to the Theological Seminary the $108,000 endowment evidently intended for it, but now being used for the collegiate department. The convention voted as requested.

On Wednesday evening the convention attended a delightful reception at the Bishop's residence. The new cathedral will be about two blocks from that residence.

On Thursday there was Holy Communion at 8 A. M. and Morning Prayer at 9. The convention then reassembled. The Rev. Charles Scadding and Mr. W. G. Mather were

elected delegates to the general missionary council in San Francisco. Standing committee: Rev. Messrs. Cyrus S. Bates, D. D., E. W. Worthington, and F. B. Avery; Messrs. F. B. Swayne, W. W. Williams, and T. N. Sloane.

Mr. John Thomas, of St. Paul's, Cleveland, was elected treasurer of the diocese. The Committee on Finance reported over $50,000 in the Episcopate endowment fund, and that Mr. D. L. King this year would resume his labors on behalf of the endowment. Trinity cathedral was appointed as the place for the next convention. The trustees of the diocese through Mr. S. Mather, reported eight funds, and over $5 000 of invested trusts, besides some $5,000 special for Berea, $2,000 having been paid to the Bishop for an orphanage. The Bronson memorial fund has $4,578.25 on hand.

The changes in the constitution and canons which have been before several conventions, were at last nearly all adopted. The canonical change, which, if adopted, will restore to the Bishop his original power of mission in placing the clergy, was reported on unfavorably by the committee on canons, but the many friends of the measure are glad to know that it will be brought up at next convention, if possible, for full discussion.

Newark

Thomas Alfred Starkey, D. D., Bishop

The 19th annual convention was held in Trinity church. The opening services began with the celebration of the Holy Communion at 10:30 A. M. Tuesday, May 16th, Morning Prayer having been said at an earlier hour. The Bishop was Celebrant. The Bishop, in his annual address, spoke of the growth in wealth, industry, and population, that characterize the northern part of the State as not without significance of the increase in ratio of communicants, when compared with the growth of the general population. "It is to be expected," he said, "that as the intelligence which is born of social and commercial habits and general culture increases, the subjects of it will be more or less attracted to the Church. To a certain extent this moulding of them is going on everywhere in the country, but the process is inevitably a slow one. It is well for us all to remember that the battle for divinely revealed truth is being always fought in a field where generalship counts for more than numbers, and where the contestants are not political enemies, but very warm and attached friends."

The Bishop alluded feelingly to the death of the Bishops of California, of Massachusetts, and of Vermont, and of the Rev. John Nicholas Stansbury, for many years rector of Christ church, and dean of the convocation of Newark, when that office was first created in the diocese; also of the Rev. William Hall, the Rev. John F. Potter, M. D., and the Rev. Stephen B. Battin, rector of Christ church, Jersey City, which followed very closely upon the completion of a handsome church erected solely at his expense. The Revised Prayer Book, the erection of five new missionary jurisdictions, and the consecration of missionary bishops, the growth of the missionary spirit in the Church at large, the condition of the diocese, the need of religious church officers, were the other topics specially noted, closing with statistics of the diocese as follows: Clergy received from other dioceses, 10; ordinations, 5; clergy dismissed, 12; died, 4; now connected with the diocese, 1 Bishop, 94 priests, 3 deacons, total, 98; candidates for Holy Orders, 8; lay readers licensed, 19; rectors instituted, 3; churches consecrated, 2; confirmed, 1,216; corner-stones laid, 2.

At the conclusion of the Bishop's address, the convention was organized. The Rev. E. B. Boggs, D. D., was nominated as secretary, but declined on the ground of feebleness and advanced age. The Rev. John P. Appleton was elected On motion of the Rev. R. N. Merritt, D. D., the following preamble and resolution was adopted:

WHEREAS, The Rev. E. B. Boggs, D. D., after a continuous service of 16 years as secretary of this body, declines a re-election:

Resolved, That the late secretary has richly earned the hearty thanks of the diocese hereby tendered to him, for his long and arduous services in its behalf, and that our best wishes accompany him in his retirement from his laborious office.

The resolution was adopted by a rising vote. The reading of reports from treasurers of various bodies, of the Standing Committee, the committee on the Constitution and Canons, and other miscellaneous business, occupied the convention during the afternoon, until it adjourned, to meet at 9 A. M. on Wednesday.

On Wednesday the Bishop read the remaining part of his address, referring generally to missionary work, leaving particular details to the reports of the two archdeacons. The report of the Board of Missions showed a deficiency of $450 needed immediately for the payment of salaries due May 1st. A resolution to call the roll and ask for pledges to make good the amount, resulted in raising $800. An address was made by L. Bradford Prince, Governor of New Mexico, the promoter of a plan (as our readers know) to raise one million dollars to be used as a Church Building Fund; $70,000, it appears, has been the result of six years' effort to accomplish the end sought. That amount, however, according to the statement of Governor Prince, is being well employed. The interest only is used, and loans are made for five years.

The Board of Missions was re-elected. The Standing Committee was also re-elected: The Rev. Drs. R. N. Merritt and W. W. Holley; the Rev. Messrs. William R. Jenvey and N. Barrows; Messrs. Alfred Mills, Henry Hayes, Fred. W. Stevens, and Edwin A. Stevens.

A report of a committee on part of the Bishop's address of 1892, referring to St. Barnabas' Hospital, Newark, the report of the trustees of the Aged and Infirm Clergy Fund, stating that it amounts now to $30,189.65, allowing a pension to all clergymen over 64 years of age, under certain conditions; an amendment to one of the canons which made communicants only, eligible for wardens and vestrymen, but was not passed; and other matters mainly of diocesan interest, occupied the attention of the convention during the remainder of the day's session. The Rev. Lewis S. Osborn and Mr. Henry Hayes were elected delegates to the Missionary Council. After singing a hymn, and prayers and benediction by the Bishop, the convention adjourned.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The third annual service of the Junior Auxiliary of the diocese was recently held in St. Andrew's church, Wilmington, under the presidency of the Bishop. The Rev. F. L. H. Pott delivered a very interesting address. There was a large attendance of children from various parishes, and encouraging reports, some of them read very sweetly by the children themselves, were received from the several branches.

The Rev. G. S. Gassner is to assume the rectorship of Delaware City on June 1st, and the Rev. F. R. Sanford of Laurel on the same day. The Rev. J. H. Geare has resigned the rectorship of Milford.

On the day after Ascension Day a new church, St. Barnabas by name, was opened at Marshallton by the Bishop with a service of benediction. In the morning the sermon was preached by the Rev. Wm. Schouler of Elkton. In the afnoon a number of persons and children were baptized by the priest in charge, the Rev. E. K. Miller. The sermon was preached by the Rev. P. B. Lightner. In the evening Confirmation was administered, and addresses were delivered by the Rev. Messrs. Bartlett and Hammond. There was a large attendance throughout the day and much interest was manifested. The edifice is very neat and churchly, and occupies an admirable site. The people of the village have evinced much liberality and courage, few in number as they are, and the prospect for future growth and usefulness is very encouraging.

A church building is under way at Rehoboth, a very attractive seaside resort near the Breakwater.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

TIDIOUTE.—On Sunday, May 7th, Bishop Whitehead visited this parish, and though it had been without a clergyman for a month, the Bishop was much gratified to find seven candidates for Confirmation awaiting him—four men and three women. This was largely due to the energetic efforts of the Brotherhood of St. Andrew, which, with Mr. Howard Clark as its director, is doing a quiet, unobtrusive, but sure work in the little town of Tidioute. The new rector, the Rev. J. B. Whaling, officiated here for the first time on this day.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO.—The third of the "Columbian Sermons," under the auspices of the Layman's League of this city, was delivered by Bishop Coxe in St. Paul's church, Wednesday evening, the 10th inst., subject, "The Church Catholic from the beginning of the world." Taking his text from St Mark xi:17, "My house shall be called of all nations the house of prayer," the Bishop maintained the position taken in the patriarchal Church to which the Book of Job gave witness; in the Jewish Church as evidenced in the first place by King Solomon's prayer at the dedication of the temple and his provision for strangers in the porch of the Gentiles, and in the claims of the Anglican Communion as against Papal assumptions. The sermon was delivered entirely without notes and was listened to by a large congregation.

On the evening of Ascension Day there was a festival service in St. Paul's church, in which seven of the vested choirs of the deanery of Buffalo took part. There was a marked improvement over past efforts in the rendering of the music, though it is to be regretted that owing to lack of time for suitable preparation all of the choirs were not represented. The sermon was delivered by the Rev. Warren C. Hubbard, rector of Trinity church, Rochester.

ROCHESTER.—The contract for completing the new edifice of Christ church, the Rev. Wm. D'Orville Doty, D.D., rector, has just been let, and work upon the structure has been commenced. Three years ago the present parish house was constructed and two years ago the new chancel was built. Both were constructed with view to the completion of an entire new church. The cost of the portions remaining to be constructed will be $64,000, and the cost of the parish house and chancel, already constructed, swells the total to something over $100,000. The plans for the new church were drawn by R. W Gibson, of New York, and the supervising architect is W. C. Walker, of Rochester. The plans for the new church are a modern treatment of the decorated Gothic style. The material will be red Albion sandstone with Long Meadow trimmings. The congregation will in the meantime hold regular services in the parish house.

LE ROY.—The Bishop made his episcopal visitation to St. Mark's church on the morning of the 4th Sunday after Easter. There was a good attendance at the early Celebration, but the Bishop was unable to be present. At Matins a large congregation assembled. Bishop Coxe preached, and addressed and confirmed seven. It was a most interesting class, nearly all young men. The Bishop's remarks, at once so practical and tender, made a deep impression on all. On two previous occasions the Bishop's place has been supplied by Bishop Walker, so it is some two years since Bishop Coxe has visited LeRoy. Not the least enjoyable circumstance was the fact that a goodly number waited until after service to speak to the Bishop. The scene was like a father meeting his beloved children. He had a kindly greeting for each one.

In the evening, St. John's church, Bergen, was crowded to its utmost capacity. Bishop Coxe preached the sermon and addressed and confirmed five candidates. This class also was presented for the apostolic rite, by the rector of St. Mark's church, Le Roy, the Rev. Pierre Cushing.

GENEVA.—Hobart College has received information from Indiana of a scholarship fund of $5,000, to be given by one whose name is for the present withheld. The College authorities have also been informed that the bequest of James Simons, of Geneva, N. Y., will amount to about $32,000. By the will of the Rev. John Francis Potter, of the class of '62, who died at Pompton, N. J., April 1st, a bequest is made to the college of $500. President Potter has been requested by Kenyon College to preach the ordination sermon for the theological department on June 25th.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

Bishop Randolph, assisted by a number of the clergy of Norfolk and Portsmouth, laid the corner-stone of the new St. Paul's church, Suffolk, on Saturday morning, April 29th. The stone is a handsome piece of Vermont marble, and was the gift of Mr. W. R. Albertson of Worcester, Mass., through his friend Mr. A. S. Eley, the treasurer of the church. The new church will be commodious, and very handsome in design. The rector, the Rev. J. N. McCormick, has been very successful since he took charge of this congregation a few months ago. Mr. McCormick recently entered the ministry of this Church from one of the denominations. The corner-stone of the old building was laid in April, 1845. The Bishop made an address appropriate to the occasion, after which all repaired to the church, and the Bishop administered the rite of Confirmation to a number of candidates.

Southern Ohio

Boyd Vincent, D.D., Bishop

The 19th annual convention was held at Piqua, beginning on Wednesday, May 17th, and continuing through Thursday. Bishop Vincent presided. Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. Badger, Melish, Brookins, and Shayler. The Rev. Dr. Pise, of Glendale, preached an admirable sermon on Christ manifesting himself to his people, and not to the world.

The Rev. Thos. J. Melish was re-elected secretary by acclamation. The clergy and parishes were fully represented. The Bishop's address alluded to Bishop Jaggar as being in improved health, though still unable for continuous duty. The condition of the diocese had greatly improved during the year, there being ten more clergymen at work than a year ago.

The following were elected the Standing Committee for the ensuing year: The Rev. Dr. Pise, Rev. J. H. Cook, Rev. Dr. Tinsley, Rev. A. F. Blake; Hon. Channing Richards, Messrs. A. H. McGuffey, and Larz Anderson. Wednesday evening is the missionary session of the convention. After shortened Evening Prayer the Rev. A. F. Blake read the report of the Missionary Committee, and of the director of the Woman's Auxiliary, Mrs. M. H. Rochester. The latter organization had raised $1,500 of the $7,000 contributed towards diocesan missions during the year. Capt. R. S. Smith read the treasurer's report, after which there were addresses made by the archdeacon, the Rev. G. H. Edwards, and by Bishop Vincent. The archdeacon said that he had traveled 16,000 miles, preached 151 times, made 35 other addresses, baptized 22, presented for Confirmation 47, started four missions, and raised $12,000 in cash and pledges for missionary purposes. A good record of service. After this session there was a pleasant social reunion at the mansion of Mr. and Mrs. H. C. Nellis.

Bishop F. K. Brooke, of Oklaboma, formerly rector of St. James, Piqua, was in attendance, was presented to the convention and invited to a seat. He came on invitation from the Woman's Auxiliary, and made an excellent address before that body on Tuesday evening. This organization of the women of the diocese is worthy of all praise for its good works In addition to the $1,500 raised for the missionary work of the diocese, their liberality abounds towards all the home and foreign missionary work of the Church. They hold their annual meetings the day before the convention meets.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

The 16th annual convention was held in St. Paul's church, Peoria, on May 16th and 17th, with a good attendance, impressive services, and encouraging results. At the opening service (Celebration), and at some other services, the large vested choir assisted in a way most gratifying to all, both as to singing and behavior. The surpliced boy choir is supplemented by a dozen or more lady choristers, vested in black, with broad white collars, and modified Oxford caps. They are seated in an alcove opposite the organ chamber, not with the boys, and enter and leave the church by another door, not with the procession. The entire arrangement is very becoming and helpful.

An excellent sermon was preached by the Rev. J. R. Holst. The Rev. Dr. Rudd was re-elected secretary, and Mr. T. B. Martin, treasurer. The Standing Committee remains unchanged, consisting of the Rev. Drs. Leffingwell, Sweet, and Rudd, and Messrs. Williamson, Grubb, and Chandler. The Board of Missions consists of the Rev. Messrs. Moore, Webb, and Holst, and Messrs. Chandler, Camm, and Boniface. The additional delegates elected to attend the Missionary Council in San Francisco, are the Rev. Dr. Sweet and Mr. Boniface. The committee on the Endowment of the Episcopate reported that trustees had been incorporated, and were ready to receive funds. Several thousand dollars have been subscribed. Spirited discussions were called out upon the subjects of diocesan missions and the Woman's Auxiliary, the diocesan branch of the latter being in session on Wednesday afternoon. The Board of Missions was requested to raise $2,000 during the coming year, and to engage a general missionary. The application of the Elim congregation (Swedish Lutheran) of Galesburg was received, and it was admitted as St. John's mission.

The Bishop's address was read on Tuesday, the day before being the 15th anniversary of his consecration to the Episcopate. The following report of a special committee was adopted by a rising vote:

THE BISHOP'S FIFTEENTH ANNIVERSARY.

The committee on resolutions referring to the fifteenth anniversary of the Bishop's consecration, on behalf of the convention and the diocese desire to offer this expression of loyalty to their venerable Diocesan, and of gratitude for God's blessing upon his labors.

We note with thankfulness that with all the burdens of the episcopate and the advance of years, the Bishop is still as active as ever in diocesan and missionary work, and that on this anniversary week of his ordination the diocese is in a more prosperous condition than ever before. The difficulties that have at times stood in the way of progress have been met with courage and overcome. The diocese is united and in earnest to do more aggressive work. The debt, by the generous aid of the Bishop, has been paid, and the endowment of the episcopate has been begun. Losses by death and removal in many parts of the diocese are being repaired by the greater devotion of the laity who remain, and the work of true and tried pastors is meeting with encouraging success in the strengthening of parishes and missions.

The close of this formative, if not eventful, period over which the first episcopate of the diocese has extended, is a time of especial interest to all who have the welfare of the diocese at heart, and seems to be a fitting opportunity for some expression upon the part of the convention. The following resolutions are offered:

Resolved, That upon this fifteenth anniversary of our Bishop's ordination, this sixteenth annual convention of the diocese hereby records its grateful appreciation of its diocesan, the first Bishop of Quincy. As a priest he received the highest honor in the gift of the Church, the presidency of the General Convention. As a bishop he is honored by his peers and beloved by his diocese.

Resolved, That the clergy be requested to offer prayers on Whitsun Day in every church of the diocese for the Bishop and for the diocese, and to endeavor from time to time to strengthen the interest of their people in the work and welfare of the diocese at large.

C. W. LEFFINGWELL,
R. F. SWEET.
H. A. WILLIAMSON,

Speaking of the apparently slow growth of the diocese, the Bishop in his address said:

One obstacle which several Christian bodies have met is emphasized by the census returns of 1890. I refer to the decrease of population in the rural parts and in the small villages. The increase of inhabitants of our entire diocese from 1880 to 1890 was only 8,890. The gain in five cities has been 32,000, so there has been, in the residue of the diocese, a loss in those ten years of 23,000. At the organization of the diocese three-fourths of the parishes and missions were in the smaller towns and thinly settled neighborhoods. It is so at this day, and these have suffered in large degree the loss I have detailed. . . . The net gain in the diocese of Springfield has been nearly a hundred thousand. The gain in the diocese of Chicago has been 641,000, more than 72 times the gain of our own diocese. The gain in the city of Chicago in ten years is more than the entire population of the diocese of Quincy. These facts must be held in memory when contrasting our estate with that of the two sister dioceses of this province, and jurisdictions in some other parts of the West.

The Rev John McKim, Bishop-elect of Yeddo, participated in the discussion of woman's work, showing how Christianity had honored and uplifted women, while Buddhism, over which some of our Christian women are growing sentimental, had neglected, even despised, womanhood. The Bishop-elect also addressed the Woman's Auxiliary on Wednesday evening, when Dr. Sweet and Dean Moore also made addresses. The missionary meeting on Tuesday evening was a good one, being addressed by Dr. Rudd, Dean Moore, and Rev. Mr. Sinclair. The subjects were, "The Church Apostolic," "The Church Catholic," and "The Church Missionary." The next convention will meet in Monmouth, May 15, 1894.

Olympia

John Adams Paddock, D.D., Bishop

EVERETT.—This parish has had a wonderful growth. Nine months ago the Rev. Daniel G. MacKinnon came to this city to what was then a mission of seven communicants. The services were conducted in a rented hall. To-day this parish has a chapel, guild hall, and rectory, and the number of communicants has increased to 140. The guilds are doing a good work. On Easter Day a surplice choir of 24 men and boys made their first appearance. Bishop Wells visited this parish a short time ago and confirmed 14. A strong mission is supported by this parish on the river side.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

At a vestry meeting of the parish of Christ church, Walton, held on Monday, May 15th, at which the rector gave in his formal resignation, the following resolution was offered and unanimously adopted:

In accepting the resignation of our esteemed rector, the Rev. J. R. L. Nisbett, we desire to place on record the following resolution:

Resolved: That we most earnestly regret that our rector has decided to accept a "call" to another field of duty and labor. That during his relationship with this parish he has been a most earnest and devoted rector, always anxious for its best interest and welfare. That his great ability in the pulpit, his earnest and faithful ministry to those in sickness and need, and his untiring devotion to the interest of the parish, make it a source of sincere regret to us that he deems it his duty to leave us. And we desire to add that the parting is still more keenly felt on account of the loss to the parish of the gentle, pure influence of his estimable wife.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The 53rd meeting of the Piedmont Convocation was held in St. Timothy's church, Herndon, commencing with Evening Prayer, Tuesday, April 25th. On Wednesday evening, a service was held in memory of the late Dr. Davis, of Leesburg, formerly president of this Convocation. The sermon was preached by his successor, the Rev. George W. Nelson. Missionary addresses were made by the Rev. Messrs. E. S. Hinks, S. P. Walters, and Samuel A. Wallis. The same officers were re-elected, and it was decided to hold the next meeting in the fall, at Rapidan.

On Wednesday, April 26th, Bishop Whittle visited St. Paul's church, King George Court-House, and confirmed a class of eight. The following day he visited St. John's church, Hanover, and confirmed a class of ten. The sermons at both churches were preached by the rector, the Rev. John McNabb.

A six-weeks' Mission is being held in Christ church chapel, Winchester, every Friday night. The Rev. Nelson P. Dame, rector of the church, is the missioner.

Since the middle of April, Bishop Whittle has made 16 visitations, confirming about 60 candidates, mostly in the Northern Neck. To accomplish this, he drove in a buggy 180 miles, and reached home in good health. The Bishop thinks he will have no need for an assistant.

The Sunday schools of Richmond held their annual anniversary on Sunday afternoon, April 30th. There being over 2,700 teachers and scholars, half went to Grace church, and were addressed by the Rev. Dr. Newton, and half went to Monumental church, and were addressed by the Rev. Mr. Downman. There are 18 Sunday schools in the city, whose contributions amounted to $2,114. During the spring, 94 of the scholars were confirmed by the Bishop.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The anniversaries of the Men's Guild and the Missionary Union of the Church of the Messiah were celebrated on Sunday evening May 7th. The Rev. William R. Turner, assistant rector of Grace church preached the sermon. During the past year the free reading rooms for young men were visited by 4,157.

Among the improvements to be made in St. Peter's church this summer will be the extending of the chancel and the building of a new organ to be placed upon the south side. The brass pulpit, brass lectern, table, and seats will all be memorials, some of which have already been promised.

By the will of the late J. Henry Stickney, the Home of the Friendless, on Druid Hill Ave., receives $2,600.

The Bishop's Guild, which was organized during the winter by a number of young ladies to assist the Bishop in raising funds for this diocesan missions, has grown rapidly, and has flourishing branches in Washington, Annapolis, Hagerstown and many other places. Miss Paret is president of the Guild.

CHARLOTTE HALL.—The annual industrial examination of St. Mary's Colored Industrial School was held on Tuesday, May 2nd. On Sunday morning and evening Archdeacon Moran conducted the services. There was a vested choir of men and boys. The services were heartily rendered. On Tuesday the examination in industry commenced with a short service in the church, the children singing processional and recessional hymns as they passed to and from the school building. Sixty-two children were present, varying in ages from 10 to 18 years. One end of the school building had been fitted up as a shoemaker's shop, and 15 boys were actively engaged learning the trade of mending shoes, etc., under the instruction of Mr. Brown, a graduate of the Hampton (Va.) Industrial School. On the right of the room was a cooking stove, and 16 girls and boys, followed by ten younger ones, received instruction in cooking from Miss Vernon. On the left side of the room was a table well supplied with various articles of clothing, made under the superintendence of Miss Boone, dressmaker. Three excellent papers were read by pupils on the value of industrial and trade instruction and the advantages and opportunities for earning a living provided by the four industries taught in the school. An interesting drill by the younger children called "The Market Basket," was carried out, the children singing a song descriptive of the things necessary for household consumption. The whole examination was under the superintendence of the Rev. J. G. Boyant, missionary, and Mrs. Keyser, head teacher, Archdeacon Moran conducting the examination, which was entirely satisfactory.

Easton

Rev. Wm. Forbes Adams, D. C. L., Bishop

The Northern Convocation met in North Kent parish, Kent Co., May 2nd, 3d, and 4th. The first session was held in chapel of the Holy Cross, Millington, and "Missions" was the subject discussed. On Wednesday morning at St. Clement's church, Massey's, the Rev. William Schouler preached the sermon. In the evening "The Sabbath or Lord's Day," was discussed at the chapel in Millington. On Thursday morning at St. Clement's, Massey's, there was a sermon by the Rev. Algernon Batte. In the evening at the chapel in Millington, the subject discussed was, "What the Church Teaches about Advent." Bishop Adams and several clergymen were present.

DENTON.—Members of the congregation of Christ church, are making an effort to raise funds for the purchase of a rectory.

CHESTERTOWN.—Mrs. Denroche, wife of the Rev. C. T. Denroche, rector of St. Paul's church, died recently of heart disease, aged 66 years.

St. Paul's is preparing for a bi-centennial celebration of the foundation of the church, which takes place May 24, during Whitsun-week.

ELKTON.—The 200th anniversary of St. Stephen's church and North Sassafras parish, Cecil Co., will be celebrated May 25. The church has been in continuous existence since January, 1662. The Rev. Thomas Duncan is present rector of the church.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

The 4th annual council convened in Christ church, St. Joseph, on Tuesday, May 16th, and continued in session until 9 o'clock Thursday morning. The opening service on Tuesday morning at 11 o'clock, consisted of the Holy Communion, Bishop Tuttle of Missouri, being the Celebrant, and Bishop Atwill assisting. The Rev. Robert Talbot preached the sermon.

At the afternoon session of Tuesday, Bishop Atwill read his address, which was full of wise counsel. Elections were made as follows: Mr. John B. V. Ellard, secretary; Mr. W. B. Clarke, treasurer; and the Rev. John W. Birchmore, registrar. Standing Committee: The Rev. Cameron Mann, D. D., the Rev. Messrs. Robert Talbot and H. L. Foote; Dr. B. E. Fryer, Mr. J. D. Richardson, Jr., and Hon. H. H. Harding. The Missionary Board: The Rev. Messrs. J. K. Dunn, J. Stewart-Smith, and Alexander Allen; Messrs. H. D. Ashley and Kelly Brent.

A very interesting missionary meeting was held on the evening of the first day, at which Archdeacon Gates, Dr. Mann, and Bishop Tuttle, made addresses. Bishop Tuttle's address was one of unusual power. On Wednesday evening, a meeting in the interest of St. Andrew's Brotherhood and other societies, was held, with Mr. H. D. Ashley, the Rev. G. H. Bailey, and the Rev. Alexander Allen, as the speakers. At this meeting an offering was taken for Bishop Tuttle's "Bishop's purse." Bishop Atwill, of this diocese, presided at both the above meetings with his customary dignity, making several very neat introductory addresses.

The Woman's Auxiliary met in Christ church, on Thursday, the 18th, with a goodly number of delegates present. The Holy Communion was conducted at 11 o'clock, Bishop Atwill being the Celebrant. The Rev. Mr. Tomkins, of St. James' church, Chicago, preached the sermon, which was an able one, and bore directly upon woman's work in the Church. The council was most hospitably entertained by the Church people of St. Joseph, lunch being served each day in the Sunday school room in the basement of Christ church.

An interesting feature of the entertainment extended to the delegates was the reception given in honor of Bishops Atwill and Tuttle by Mrs. James Runcie, widow of the late rector of Christ church, on Tuesday evening.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The 77th annual convention assembled in Christ church, Raleigh, on Wednesday morning, May 17th. The sermon was preached by the Rev. Fred'k Towers, of Chapel Hill, and was an arraignment of individualism in the light of Scripture history. The Bishop celebrated the Holy Communion.

In the afternoon of the same day the convention completed its organization by re-electing the officers of last year, namely, the Rev. M. M. Marshall, D. D., president; the Rev. Julian E. Ingle, secretary; and Mr. Charles E. Johnson, treasurer. The Standing Committee of last year was also re-elected, and the deputies to General Convention allowed to hold over. The Bishop, in his address, reported the diocese in a very prosperous and encouraging condition, and closed by asking that in view of the increasing labors laid upon him and advancing years, the convention devise some means for his relief.

The committee which was appointed to take into consideration the question of providing some relief to the Diocesan from the excessive labors of his episcopate, reported that relief by division of territory could not be obtained until after the General Convention of 1895, therefore the only method is by the election of an assistant bishop. The number of clergy in the diocese now is 61, 11 more than there were in 1873, when an assistant to Bishop Atkinson was elected. The number of parishes and missions reported to the last convention was 118, 28 more than in 1873. The total amount of contributions in the State in 1873, when an additional obligation of $2,500 was assumed for the needed assistant, was $56,093.81. The total of contributions in the State in 1883, when a division was deemed necessary, was $61,817.09. In 1892, the total of contributions reported was $50,233.38. For the year ending April 1, 1893, the amount paid by this diocese for the support of the episcopate was $2,198.34. In 1873, the Episcopal Fund was $36,309. In 1893, that fund in this diocese is $19,383. In 1873, with contributions amounting to $56,093.81, and with an episcopal fund of $36,309, the diocese imposed upon itself an additional obligation of $2,500 for relief from episcopal labors, which were not equal to those which the diocese now requires. The present Diocesan has carried alone the burden of the cares and labors of his office to an age exceeding that of his predecessor when he died, and who had then enjoyed the aid of an assistant for about eight years, and within the twelve years of his sole episcopate, by the increase of population and the growth of the Church, the diocese has again arrived at a condition which requires additional episcopal care and labor. The committee, therefore, agreed unanimously to offer the following recommendations:

Resolved, That in the judgment of the convention the time has come when the Bishop of the diocese should be relieved from his excessive labors by the election of an assistant-bishop.

Resolved, That when this convention adjourns it shall adjourn to meet in the city of Raleigh, on Tuesday, the 27th day of June, for the election of an assistant-bishop.

Resolved, That this convention do now take such steps as it may deem necessary towards fixing the salary of such assistant-bishop and providing the necessary means for his support.

These resolutions were unanimously passed, and accordingly, when the convention adjourned, it did so to reassemble on June 27th. In accordance with the third resolution, a committee was appointed to secure individual subscriptions for the increase of the permanent Episcopal Fund; $4,000 was at once pledged, and if the rest of the diocese gives in proportion to the part already heard from, the result will be all that is desired.

During the convention the episcopal robes of the lion-hearted Bishop Ravenscroft were exhibited in the vestry room of Christ church. His memory in North Carolina is cherished with the profoundest veneration. It was on motion of Dr. Marshall, voted by the convention, that this relic be put in a suitable case and deposited in the Ravenscroft Training School for the Ministry, at Asheville. The remainder of his library, heretofore kept at Christ church, is to be added to the Bishop Atkinson library of the same institution.

All the diocesan institutions were reported in a very flourishing condition. The Bishop, in his address, particularly praised the Ravenscroft High School for boys, at Asheville, Mr. Ronald MacDonald, head master, and commended it to all as the best place for boys going to boarding school.

The members of the convention attended two receptions tendered them, one by Bishop and Mrs. Lyman, at their beautiful residence, the other by the Rev. Dr. Smedes, in the spacious and beautiful parlors of St. Mary's School.

Much routine business was transacted. The utmost harmony and good feeling characterized all the proceedings from first to last.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Rev. T. A. Payne of Eutaw died in Warrenton, Va., April 20th. He was a son of Mr. Inman H. Payne, of Warrenton.

The ladies of the new church of the Advent, Birmingham, have presented the pews of the church, costing $1,300.

Connecticut

John Williams, D. D., LL.D., Bishop

The spring meeting of the Litchfield Archdeaconry was held in St. Andrew's church, Marbledale, on Tuesday and Wednesday, May 9th and 10th. After a most excellent dinner served at the rectory, the meeting was opened with the customary devotions, the minutes of the last meeting read, and routine business transacted. The literary exercises began with a book review by the Rev. F. B. Draper on Fulton's "The Chalcedonian Decree," followed by an exegesis on St. Matt, xix: 13-15, and parallel passages, from Dr. Gammock, the new rector of St. Peter's, Plymouth. The subject was treated in a very ingenious manner, and called forth a very general discussion. In the evening a missionary meeting was held in the parish church: addresses were made by the archdeacon, the Rev. Mr. Smith, and archdeacons Sherman and Seymour. Wednesday morning there were three papers read on the Sunday school question, one being prepared by the Rev. Dr. Spencer, and read by the rector of the parish, the others by Messrs. Linsley and Humphries. The subject was thoroughly discussed, and much imparted and received. At 10:30 there was a celebration of the Holy Eucharist and a sermon from Phil. i: 9, by the Rev. S. O. Seymour. The Celebrant was archdeacon George. The next, the annual meeting of the archdeaconry, will probably be held in St. Michael's, Litchfield. For this meeting the Rev. S. O. Seymour is appointed essayist, and the Rev. W. T. Bielby, exegete.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

Bishop Garrett made his annual visit to St. Paul's, Gainesville, on Sunday, the 7th inst. Morning Prayer was said by the rector, the Rev. J. D. Krum, D. D., after which the Bishop administered the rite of Confirmation. The class presented numbered 18, 9 of whom were men, and 13 heads of families. The Bishop preached a powerful and eloquent sermon, and celebrated the Holy Communion. The present rector began his work in St. Paul's last Christmas. Since that time, through the efforts of the ladies' guild, the church has been furnished with an entire new set of heavy, solid oak chancel furniture. The class just confirmed adds nearly one-third to the number of its communicants.

New York

Henry C. Potter, D.D., LL.D., Bishop

PELHAM.—At Christ church the Bishop confirmed a class presented by the rector, the Rev. Chas. Higbee, on the afternoon of Whitsunday.

MT. MINTURN.—The fine new buildings erected on this estate under the auspices of the Sheltering Arms Nursery and kindred institutions, and already described in these columns, were blessed by Bishop Potter in a special service of benediction on Tuesday, May 23rd. Special cars went from the city and took invited guests.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

The 27th convention assembled at the cathedral in Garden City on Tuesday, May 16. The Holy Eucharist was celebrated, in connection with which the Bishop delivered his annual address. After exceedingly apposite tributes to the Rev. Dr. Moore, the Rev. R. H. L. Tighe, the Rev. Dr. Compton, and Messrs. David Longworth and George A. Jarvis, whom death has taken from the diocese within the year, and of Bishops Brooks, Kip, and Bissell, he passed on to consider several subjects of great practical interest, especially urging the importance of free and open churches and parish endowments, and discussing the revised Prayer Book, the new Hymnal, Christian Unity, the Mexican Mission, and the revised version of the Holy Scriptures.

After the service in the cathedral, the clergy and lay delegates gathered in the crypt, where organization was effected by the election of the Rev. T. Stafford Drowne, D.D., secretary, the Rev. Charles L. Newbold, assistant secretary, and Mr. William H. Male, treasurer; 73 clergy, and delegates from 54 parishes were present. The Rev. Dr. Haskins was deputed to prepare and transmit to the Rev. Dr. E. D. Cooper a minute expressing the sympathy of the convention with him in his recent sorrow.

The usual committees being appointed, on motion of the Rev. Dr. Chas. H. Hall, chairman of the Committee on Canons, the first paragraph of Rule of Order ix was rescinded. Also Canon 9, sect. ii, paragraph 1, was amended making the basis of representation of chapels or mission stations in the archdeaconries 25 communicants instead of 50 as heretofore.

On motion of the Rev. C. B. Brewster, it was resolved to celebrated in a fitting manner the 25th anniversary of the consecration of the Bishop, occurring in January next, and a committee of 12 clergymen and as many laymen were appointed to make suitable arrangements.

Mr. Alexander E. Orr, reported, for the trustees of the estate belonging to the diocese, a conditional bequest of $20,000. He also read the report of the Episcopal fund showing that it now aggregated $62,013.62 in invested monies, and the former episcopal residence in Brooklyn worth about $30,000. After some discussion it was resolved to apply the income from the property last-named to the same purpose as the income from the rest of the fund, namely, the payment of the Bishop's salary. On motion of Mr. John A. Nichols, Quinquagesima Sunday was appointed for annual offerings from the parishes for the Church Charity Foundation.

The convention reassembled on Wednesday at 10 A. M. The Rev. C. B. Brewster and Mr. William Floyd Jones were re-elected members of the Standing Committee. Reports were read from the Missionary Committee on the General Theological Seminary and on the benevolent institutions of the diocese. In this last report, read by the Rev. Dr. J. G. Bacchus, special mention was made of the New Bethany House, on the Church Charity Foundation, and of St. John's Hospital which has now an endowment of over $73,000. The annual receipts of the Foundation have increased by $5,000. Archdeacon Morrison read the summary of the reports from the four archdeaconries. A forward movement along the line of Church extension was indicated. The missions are steadily growing in strength and new points are occupied. Mr. W. H. Male reported from the Committee on the Aged and Infirm Fund that the fund now amounts to over $83,000. The report on Christian Education read by Rev. S. S. Roche, reviewed the whole work, making special mention of St. Mary's and St. Paul's schools, Garden City, St. Catherine's, Brooklyn, and St Catherine's-in-the mountains, a summer school in New Hampshire, where 15 girls attend through the hot weather. The Rev. Geo. F. Breed and Mr. N. Pendleton Schenck were elected delegates to the Missionary Council which will meet in San Francisco in the autumn. After other miscellaneous business the convention adjourned, the session being remarkably well attended and successful in the dispatch of business.

BROOKLYN.—Nearly 300 members of the 47th regiment attended Christ church, Bedford ave., on Sunday evening, May 7th, when the rector, the Rev. Dr. J. H. Darlington, who is also chaplain of the regiment, delivered his annual sermon to them, his text being II Tim. ii: 3 and St. Matt. xviii: 1.

The corporation of the church of the Reformation, the Rev. Dr. J. G. Bacchus, rector, are now considering plans and estimates for important improvements, the expense of which has already in part been secured. By the removal to New Jersey of Mr. James S. Stearns, for 26 years a member of the vestry, with his family, the parish loses faithful helpers who have been held in the highest respect and affection.

The Bishop visited St. Clement's church, the Rev. R. E. Pendleton, rector, on Wednesday evening, May 10th, and confirmed a large class. It is the custom in this church for the rector and parishioners to give a reception shortly after the visitation, to the newly-confirmed and those confirmed the previous year. A St. Agnes Chapter was lately formed and an appropriate service of admission held, followed by a pleasant social reunion in the chapter room. A handsome banner has been presented to the St. Agnes Chapter in memory of a young girl. It is of white silk, lined with a rich-toned red silk, and has painted on the front a picture of St. Agnes, with a palm of victory, and bearing in her arms a lamb.

FREEPORT.—Services of the Church have been established here and are held in Van Ripper's Hall, Dean Cox of the Cathedral, officiating, with the assistance of others of the Cathedral staff. It will be known as St. Matthew's church.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

The 71st annual convention met in St. James' church, Marietta, on Wednesday, May 17th, but a preliminary conference of the clergy was called for Tuesday, the 16th. This conference met at Morning Prayer and was attended by the Bishop and a number of the clergy and some lay delegates. After a brief address by the Bishop in which among other things, he urged a more frequent interchange of pulpits among the clergy as tending to strengthen the diocese as a whole, and break up the narrow parish lines of thought, the topics discussed were "Sunday School Work" and "Guilds and other Parish Organizations." On the second topic much was said commendatory and explanatory of the St. Andrew's Brotherhood.

The discussion of "The Prayer Book and Church Usage" was set for the evening session, at which time there was a large attendance, and a most interesting discussion based on the new Prayer Book and the proper observance of the rubrics and the "unwritten laws of the Church." The Bishop gave much valuable information, and while divergent schools of thought were represented, the discussion was marked by complete harmony and good nature, strongly setting forth the true Catholicity of the Church in Georgia.

This informal conference proved so useful and interesting that the Bishop was requested to make it a permanent feature of the convention.

At midday the first meeting of the Woman's Auxiliary of the diocese was held. Fifteen delegates from various branches were present. The Bishop explained the object of the auxiliary. The diocesan secretary, Miss Johnson, reported that much interest was being manifested in the matter by various parishes and that the work would soon

be fully organized in Georgia. Several branches made interesting reports, the most noticeable being that of St. Luke's, Atlanta, which reported the raising of over $4,000.

The convention opened on Wednesday morning with the usual procession and services of the Church and a sermon by the Rev. H. B. Stuart Martin, the text being St. John xv: 26, 27. There was a large attendance, both clerical and lay; the Rev. F. F. Reese, was re-elected secretary. The following elections were made: Standing Committee, Rev. Messrs. R. S. Barrett, C. H. Strong and W. C. Hunter; Messrs Z. D. Harrison, F. H. Weller, T. E. Walker; treasurer of diocese, Hon. J. S. Davidson; treasurer of diocesan missions, Mr. Geo. B. Whiteside. The old Board of Missions was re-elected.

The Bishop in his address called particular attention to the cathedral scheme now on foot in Atlanta, the most important feature being the transferring to the Bishop by the authorities of St. Philip's parish, Atlanta, of all the property of the parish, to be used for the building of a cathedral, sold if deemed best, the only reservation being that a church shall be maintained on some portion of the property, which is estimated to be worth $100,000. St. Luke's, the present pro-cathedral, being too small for its congregation, it is proposed to sell the present building, and with the receipts from the sale of St. Philip's property begin the erection of a suitable cathedral which shall be a centre of church life in the diocese. This portion of the address was referred to a committee on whose recommendation the convention agreed to the plan and endorsed the cathedral movement. This is considered a happy solution of many difficulties which have vexed the Church in Atlanta and it is hailed as the beginning of a new era of Church life in that city.

The convention showed great interest in missionary matters, and the work of the Church in that line as set forth by the Bishop and the addresses of the archdeacons and various missionaries, shows a decided advance movement. The convention ordered an appropriation of $6,000 for diocesan missions. The account of the work among the colored people showed that the Bishop had by no means neglected that portion of his trust. One-tenth of the communicants of the diocese are colored people.

A resolution was adopted setting forth the entire confidence of the diocese in the Bishop, and he thanked them for the entire and even surprising harmony and loyalty with which the diocese had responded to every call he had made upon them.

Memorials of the Rev. H. Kollock Rees and Prof. Chas. Morris were read. An appeal was made for funds to complete the chapel and infirmary of Appleton Church Home and $1,000 was at once subscribed in the convention.

The next convention will be held in Griffin.

New Jersey

John Scarborough, D.D., Bishop

The old church of St. James', Piscataway, has been beautifully renovated and decorated. It is partially endowed. The Rev. E. B. Joyce, rector of Christ church, New Brunswick, supplies the services.

Ground was broken on Ascension Day for the new parish house of the church of our Saviour, South Camden. The entire cost of the building will be $8,000, all of which sum is already in hand.

A beautiful and appropriate memorial to the late Miss Letitia Townsend, general secretary of the Girl's Friendly Society for America, will take the form of a G. F. S. Seaside Home at Atlantic City, where members of the society can, for a small remuneration, enjoy a rest and vacation at the seashore.

The parish of St. John's in the Wilderness, Gibbsboro, has sustained a heavy loss in the death of Mrs. John Lucas, who died in Philadelphia, May 8. She and her husband built and deeded over the beautiful church property.

ELIZABETH.—The last dollar of indebtedness of $27,000 has been paid by the parish of Trinity church, and the church will be consecrated on Trinity Sunday.

RAHWAY.—The parish of St. Paul's observed its semi-centennial on Low Sunday. The Rev. W. H. Van Antwerp, D.D., a former rector, preached an historic sermon. The offerings received on that occasion, amounting to $3,600, cleared off all indebtedness on the parish.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

The Woman's Auxiliary is planning to give an exhibition of ecclesiastical art work in Detroit June 6-8, at the time of the annual convention of the diocese. This exhibition, for which no price of admission will be charged, will probably be held in the Detroit Museum of Art, and its object will be to stimulate inquiry, and to promote taste in altar and church furnishings. It is expected that a comprehensive and satisfactory display can be secured from various sources of vestments, hangings, metal work, etc.

St. John's church, St. John, Clinton Co., in charge of the Rev. R. D. Stearns, was burned on the night of Easter Day, 1892. Insurance to the amount of $1,800 was secured, but a loss of $3,000 was entailed by the fire. Plans have now been adopted for the speedy re-building of the church, the new structure to be of stone, and to cost about $10,000.

A little band of 15 men from the Detroit chapter of the Brotherhood of St. Andrew, visited Zion church, Pontiac, on the evening of Tuesday, May 9th, to inspire interest and to stimulate effort in the chapter, which has existed in this parish for several years, and this object, it would seem, was fully attained. The rector of the parish, the Rev. L. S. Stevens, conducted a brief service, and at the Brotherhood meeting which followed, the Rev. W. O. Waters, of Detroit, acted as chairman. Addresses were made by Mr. Wm. Aikman, Jr., on "What is the Brotherhood?" by Mr. Bernard, on "The need of Brotherhood work;" by Mr. Ashlee, on "The Brotherhood man;" by Mr. Thompson, on "The rule of service;" by Mr. Stradley, on "Reception work;" and by others.

Massachusetts

Bishop-elect Lawrence has sent the following letter of acceptance to the secretary of the diocese:

"EPISCOPAL THEOLOGICAL SCHOOL,
CAMBRIDGE, MASS., May 8, 1893.

"REVEREND AND DEAR SIR:—I acknowledge the receipt of your letter of May 4th, giving me official notice of my election by the diocesan convention to be the bishop of the diocese of Massachusetts. Should the election receive the confirmation required by the Church, I shall accept the sacred office. The gracious spirit that prevailed during the convention, and the cordial greetings I have received from different parts of the diocese, assure me that the Church in this State will give all support and encouragement to one who hesitates to accept a position which has been so nobly filled in the past. Believing that the call of the Church thus given is also the call of God, I pray that His blessing may rest on our common work. I remain your friend and brother,

WILLIAM LAWRENCE."

To Rev. Dr. William H. Brooks, Secretary of the Diocesan Convention of Massachusetts.

BOSTON.—The British Charitable Society held its annual service under the care of the chaplain, at St. Matthew's church, May 21st. Prayers for the Queen and the royal family were said after the prayer for the President. The sermon was taken from Deut. xv: 11. Many of the members of this old organization belong to the Church.

Prof. Shields of Princeton College, by invitation of the Episcopal Association, read a paper May 14th. It was an able and suggestive essay on Church Unity based upon the Historic Episcopate.

The children of the Church Home had a sale on May 18th, which was under the direction of the managers, Miss Turner and Mrs. Fabens. The receipts were over $50, and will be applied to some benevolent purpose.

Texas

Alexander Gregg, D.D., Bishop

The 44th annual council convened in Trinity church, Galveston, May 17th. The sermon was preached by the Rev. Geo. L. Crockett, and Bishop Kinsolving was Celebrant.

Upon organization for business, routine matters received attention. In the afternoon, Bishop Kinsolving read his address. In the evening, the report of the Board of Missions was given by the Rev. C. M. Beckwith. He deemed it advisable to establish a supplementary mission fund, to be placed in the hands of the Bishop, and used at his discretion. Generous hearts had responded to the need. They had turned over to the treasurer $1,950. The diocese of Texas includes 57,500 square miles, with a population of 928,056 souls. We have 26 active clergymen in the field; one man to every 2,213 square miles; one man to two counties; one man to every 35,694 souls. Under such circumstances let us not say why the Church has grown so slowly, but how has she existed at all. More men we must have. And yet, to secure men we must have salaries. Not salaries promised, but secured. We must guarantee a living to every man who enters the field. Mr. Beckwith's report was followed by encouraging remarks from the Rev. Messrs. T. B. Lee, C. H. B. Turner, and Frank Page.

On the second day the Holy Eucharist was celebrated at 7 A. M. At 9, the convention met for business. Some discussion arose in connection with the admission of women as delegates to the council. This admission was declared irregular.

As secretary, R. M. Elgin, of Houston, was re-elected. The Standing Committee of the past year was re-elected, namely: Rev. Messrs. S. M. Bird, C. M. Beckwith, T. B. Lee; Messrs. Elgin and Richardson. As delegates to the Missionary Council in San Francisco, the Rev. B. A. Rogers and G. W. Jackson.

A telegram was read by the secretary from the Rt. Rev. Alexander Gregg, the beloved and aged Diocesan of Texas, expressing his love and sympathy for the council in their deliberations.

Reports from the various committees occupied the day.

In the evening 15 persons received the rite of Confirmation, and addresses on missionary work were made by the Rev. Messrs. S. M. Bird, C. M. Beckwith, and Bishop Kinsolving.

The third day's session opened in the memorial chapel after Early Celebration at 7 A.M. The Committee on the State of the Church gave a highly commendable report. Mr. R. M Elgin moved that the council hold its next meeting in Christ church, Houston, on May 16, 1894, which was adopted.

A resolution was passed appointing a committee, consisting of the Rev. Messrs. Aves, Page, and Waddell, to take into consideration the publishing of a diocesan paper or leaflet for the dissemination of Church news throughout the diocese. This was commended by the Bishop.

The committee to which was referred that portion of the Bishop's address concerning the subject of an episcopal residence, proposed that the Bishop appoint a committee of five to consider the matter. It was also resolved that the subject of a diocesan school should be referred to the same committee.

A resolution was passed endorsing heartily the noble work of the Brotherhood of St. Andrew in the diocese of Texas.

Amendments to the Canons were adopted by the council, by which the word "communicants" was inserted in place of the words, "baptized persons," in Canon I, referring to the organization of a parish, and in Canon II, stating the qualifications of vestrymen. An article was also added to Canon I, providing for the organization and admittance into union with the diocese, of such parishes only as shall certify to their ability to maintain the regular services of a clergyman without assistance from the mission fund, the amount of proposed salary to be stated.

After the singing of the *Gloria in Excelsis*, the council went to prayers, and following the benediction, the Bishop adjourned the council *sine die*.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

MASON CITY.—Bishop Perry visited St. John's church on Sunday, May 7th, and after sermon confirmed a class of 19, which had been prepared by and presented by the Rev. Dr. J. C. Quinn, the rector of the parish. There were 23 in the class, but two could not attend because of the bad roads, and two were sick. This is the largest number ever confirmed in the parish at one time, and there are others who will soon begin preparation for the apostolic rite of Confirmation in the fall of the year. At the recent Easter meeting it was agreed by the parishioners to take the necessary steps to render the parish self-sustaining, as it was felt that the interests of the parish required the whole time of the rector. There is an increasing attendance and a very deep interest manifest in the Sunday school which is very encouraging to the teachers and the rector. The St. John's ladies' guild is making strenuous efforts to build a rectory in the near future. This is a step in the right direction, and will add much to the comfort of the rector and the efficiency of the work of the Church. A Chapter of the Brotherhood of St. Andrew and a Circle of the King's Daughters help the rector very much in the work in hand. The parish is in a much more satisfactory condition than it has been for some years past, and a good work is being done. The attendance of men is large and on the increase, at the Sunday services.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

The Rev. C. A. Sherman, for several years instructor in Seabury, has taken charge of St. Peter's church, Shakopee.

A vested choir of 40 voices sang their first service Easter Day, at the cathedral, Faribault. A guild house for the parish of the Good Shepherd is to be built in memory of the late Rev. Geo. B. Whipple; a sufficient sum has been raised for for this purpose.

The new guild hall for St. Mark's parish, Lake City, will be completed shortly, and will add great efficiency to the work.

The Rev. Wm. Tuson, of Warsaw, has taken charge of the Church work at Roberds Lake, in addition to his regular duties.

St. John's church, Dresbach, is ready for consecration; it is a neat attractive brick edifice, costing $1,700 all paid for, a lasting monument to the zeal and energy of the Rev. T. K. Allen.

New life has been infused in St. John's parish, Moorhead, under the pastoral care of the Rev. Geo. H. Mueller. A branch of the Woman's Auxiliary, a chapter of the Daughters of the King, a branch of the Ministering Children's League, and a chapter of the Brotherhood of St. Andrew, have been organized recently, and good results are already manifest therefrom.

A vested choir has been organized in the church of the Messiah, St. Paul. This makes the eighth vested choir in this city. Confirmations last month were: Christ church, 24; St. Stephen's, 5; St. James', 11; Messiah, 6; St. Mary's, Merriam Park, 1; St. Peter's, 22.

The Living Church

Chicago, May 27, 1893

Rev. C. W. Leffingwell, Editor

BISHOP SELWYN, the Apostle of New Zealand, once attended a meeting of our General Convention, where he was received with unbounded cordiality. He subsequently remarked that the American mode of expressing friendliness was quite familiar to him. When he made his visitations in New Zealand it was the practice of the natives to form in line, in order that each might grasp his hand. His experience at the General Convention had reminded him forcibly of those occasions. Some countrymen of Mark Twain among the Bishop's hearers seemed to detect a certain humorous intent in the implied comparison between the customs of the newly reformed cannibals of the south seas and those of the heirs of all the civilizations of the world. But the good Bishop intended no humor. It was to him simply an interesting coincidence. Quite recently the Earl of Meath has in a more systematic and detailed manner coupled together the United States and New Zealand, giving his reminiscences of both countries with sundry instructive comparisons. Here again the American reader is inclined to see a certain humor in the juxtaposition of which the practical British mind is entirely guiltless. But what if it appear that, in this case, our national conceit is quite mistaken and it comes to light that New Zealand has in fact outstripped us in certain important respects, and, by a peaceful revolution, has already crossed the threshold of that advanced social state of which our most radical reformers only dream, and is now "looking backward" upon our position as antiquated and mediæval?

ACCORDING to the Earl of Meath, in the article to which we refer (in the March number of *The Nineteenth Century*), the colony of New Zealand approaches nearer than any other country "to the ideal of the socialist, where there shall be neither poverty nor riches, and where land and all the means of producing wealth shall belong to the State." "The land not in private hands has already been nationalized, and not one more foot of New Zealand soil is ever again permanently to pass into private hands." Even the amount which can be acquired on lease is strictly limited as to time and amount, and any attempt to evade this law is punishable by five years' imprisonment. All the New Zealand railways, with one single exception, are likewise in the hands of the government, and it is the ambition of the party now in power to see the State in possession of all mines, factories, and steam transit lines. Here, then, we have the new social experiment fairly launched. It appears from existing circumstances that there can be no effective opposition to the full development of the plan as it has been formulated by the reigning premier, Mr. Ballance. In two or three years, therefore, we are likely to see a complete socialistic system in operation in that country on the largest scale, perhaps, ever known to history. The results will be watched with interest. It may be a fortunate thing for our own country to have an object lesson like this, before we enter too lightly upon the same path. In any practical action which may be taken we shall not then be embarking upon unknown seas. For ourselves the greatest interest will attach to the effect of such a system upon religion, education, literature, and the development of individual character. At present, according to the Earl, it is the clergyman, the clerk, and generally those whose pursuits belong to the intellectual sphere, rather than to that of manual labor, who are having a hard time to maintain themselves. But possibly this is only part of a transition stage.

IT IS surprising to note the extent to which the letter of "Sabbath-keeping" dominates the life and warps the judgment of some good people. These very people are breaking the letter of the law in one way while they insist that everybody shall keep the letter in other ways which they assume to dictate. If they would be consistent, let them observe the seventh day, as commanded, and let them do no manner of work nor participate in the benefits that come from the work of others. If any one in the family is dangerously and suddenly ill they should not use the telephone to call the doctor. Telephone service on Sunday means work at the central office for some one, and the presbytery of Columbia, S. C., has recently decided that such work is "breaking the Sabbath." A young lady employed in that way for three hours on Sundays was recently expelled from the Presbyterian Communion on that account. Appeal was made to the presbytery, and the action of the local congregation was sustained. So she is excommunicated for doing what needed to be done, what was no more a sin than milking the cows. Her mother is dead and she is the sole support of an invalid father. Probably some who cast stones at her ride to meeting in carriages or in street cars, buy and read Sunday papers, use the telegraph, telephone, and mail service, and do any number of things contrary to the letter of the law. Let us keep the Lord's Day in the spirit of Christ, and not the Jewish Sabbath as interpreted by the Puritans.

THE great feature of the World's Fair, last week, was the Woman's Congress, in the several meetings of which a great variety of subjects, social, sanitary, educational, and political, were ably if not always temperately discussed. Much was well said about woman's progress, but the assumption underlying most of it, that the advance was owing to women's rights agitators, was a serious *non sequitur*. We are convinced that the radicals who have clamored for woman's rights, so called, have hindered rather than helped their sisters. The best and most influential classes of women all over the world have held back from participation in this caricature of reform, content to retain their privileges rather than to wade through the mire after their rights. Women have all the rights they please to claim, and they will claim those which they can consistently and fitly exercise; men will not hinder them by brute force from having all that may be for the welfare of the family and the State. This is the result of Christian civilization and not of agitation by men-haters and notoriety-loving women. Denunciation of men has always been the accompaniment of their song, and even at the Congress it was not altogether wanting; "butchers," "tyrants," "unclean", are some of the choice adjectives that might be culled from the addresses. If men were to speak thus of women, what would be thought of them? Ministers, as usual, were denounced by the woman-suffragists, and their adherents were advised to go home and make it hot for them! The Congress was, however, a great success, and it was well that to women it was granted to strike the key-note of the intellectual exposition. Let us hope that the men will uphold ideals as lofty, plans as pure, and principles as true.

The English Language and the Bible In Modern Education

In the last two numbers of *The Harvard Graduates' Magazine* is an interesting discussion on the English language as understood and written by candidates for admission to college at the present day. The discussion is opened in the January number by some of the authorities of the university who print as a part of their contribution twelve papers of translation from Latin and Greek. The result is deplorable enough. The impression made upon the reader is that the candidates are very superficially acquainted with either the classical languages or with their mother tongue. We feel sure that Harvard men of thirty or more years ago, before the so-called educational reforms came in, will have a decided impression that they averaged much better in this department than their descendants.

It falls to the lot of Mr. Charles Francis Adams to make public the unsatisfactory condition of English instruction under present conditions. It will be remembered that it was this distinguished gentleman who successfully assailed the old system which made Latin and Greek the basis of a liberal education. This was about ten years ago. Greek, if not Latin also, was made elective. The tendency has been to increased attention to mathematics and science. The result seems far from re-assuring. Whatever be the cause, many instructors in higher departments of our universities and professional schools will agree that the average student as he comes up from the public or other preparatory schools is deficient in several important respects, His English vocabulary, in the first place is very limited, a matter which no amount of the abstruse study called "English Grammar" has any power to rectify. Again his reading is extremely narrow; usually he knows nothing of history, his ideas of that subject being associated with the collections of names and dates which, under the name of histories, have been manufactured for use in schools; so also the great names of English or other literature are only names to him; finally, and perhaps most serious of all, he is commonly incapable of following a logical process, or of any sustained and connected thought. Prof. Goodwin, commenting on the disclosures made by the publication of the papers in question, decides that "the low standard in English is only one of the many results of the deplorable condition of our lower education, for which neither the college nor the preparatory schools are directly responsible."

The exposure thus made draws out in the April issue of the magazine a number of replies from the head masters of preparatory schools, embracing a most interesting survey of the present condition of education in the lower and middle schools, while not slow to charge the colleges with a part of the responsibility. One of the most instructive of these papers is that of Mr. Hopkinson, head of a private school in Boston. He says that "the chief obstacle with which teachers of preparatory schools have to contend" is the "increasing immaturity of boys of ten years of age—an increase very perceptible during the last twenty years." "The modern theories of education applied to young children perhaps strengthen their powers of observation, but without a corresponding exercise of the faculties of judgment and reflection." He contends that the difficulty begins with the home training, and he is, of course, speaking of cultivated families. Boys are not led to form any taste for reading. "As to reading to themselves," he says, "there is singularly little of it done, outside of school-books." "A boy whose ideas of written English are derived from school books, a newspaper report of some athletic contest, and an occasional dime-novel, will not have at his own command a rich vocabulary or a graceful style. The habit of reading good books, such as histories, biographies, poetry, and the standard English novels, "should be fostered in the home. Some of us can remember a time when this was the case. Many a boy of an older generation, incited by the precept and example of those whom he respected, had read through his Gibbon and his Hume, perhaps also Rollin's "Ancient History" and Bancroft's "United States" before he was fairly in his teens. He had tackled the *Spectator* under the advice of Franklin, with whose biography every boy of that time was familiar, and had dipped into Boswell's Johnson and the world opened up by the

elder Disraeli's "Curiosities of Literature," and similar books. He had begun to know Shakespeare, and was familiar with Scott's stirring poetry, and perhaps also his immortal novels. This, and reading like this, may be partly out of date in these advanced days, but it was sound and wholesome, and provided that atmosphere which must surround and go along with the more systematic training of school and college to produce the best results,

But there is another kind of reading which the home of an older time encouraged from infancy. Boys of respectable families had read their Bibles. This was a training which began at the mother's knee. The histories of the patriarchs, kings, and prophets took strong hold upon the youthful imagination, and, with some consciousness of a mystery beyond the letter, entered into the life and soul. Nor was the gospel history omitted, with the divine picture of the Adorable One, and the lessons of His life and words, often better understood by the pure mind of a child than by those of older growth but of less innocence. All the "leaflets" and "lesson papers," with which we are so familiar, fail to effect what was formerly accomplished by consecutive reading of the sacred text. How this matter now stands among presumably well-bred boys in a centre of literary culture, can best be understood from Mr. Hopkinson's experience: "Once I asked a large class of boys, seventeen years old or more (one of whom had asked the meaning of the Greek word exodus), what the book of Exodus was about. None of them could tell, until one lad exclaimed, 'Isn't that the book where Adam and Eve are fired out of Paradise?'" In view of this it is not strange, however deplorable it may be, that, in the experience of Western divinity schools, it should be the exception rather than the rule when a student at entrance possesses more than the most elementary knowledge of the Bible. Often, in fact, his condition in this regard may best be described as abysmal ignorance. Thus, as the Eastern university has to impart that knowledge of English which ought to have been acquired in childhood, so the theological school, to secure any basis for its proper work, must begin with the English Bible.

When we consider that those who think themselves called to the sacred ministry may be assumed to be somewhat in advance of the average as to this kind of knowledge, serious reflections arise with regard to the condition of the mass of young men even of religious families. Something may no doubt be done to meet the case through a better system of catechetical instruction in Sunday schools, and through guilds for the promotion of personal religion as distinguished from those for active work, of which we probably have an abundant supply. But the root of the difficulty lies in the decline of the Christian home, and the true remedy for a state of things which makes our boys and young men the ready prey of indifference and infidelity lies, first of all, in a revival of religious life in the family.

A Flower Sermon

FROM A SERMON PREACHED BY THE REV. MONTGOMERY SCHUYLER, D. D., IN THE CATHEDRAL, ST. LOUIS, MAY 10, 1891, BY APPOINTMENT OF THE BISHOP, IN ACCORDANCE WITH THE WILL OF THE LATE HENRY SHAW.

"And he spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall."—1st Kings iv: 33

Since I was asked to preach this sermon, I have thought often and earnestly of this unique provision of the will; have tried to form some probable conjecture of the mental phase of its author; and of the nature of the motives which may have prompted the thought. The will in its inception was of grand and noble birth; and in the variety and multitude of its provisions, must have occupied, not merely days and weeks, but months in its elaboration. It involves careful and comprehensive thought, to put in order and proper proportion the varied considerations to be embraced, in answering the demands of the present and providing for the ever-increasing and ever-varying developments growing out of the passage of years, and in all probability of centuries. Here was a princely estate, and an exceptional field for the exercise of a public spirit, devoid of all selfishness, and looking forward to a kindly provision for the pure pleasure and harmless enjoyment of generations to come, and for the permanent protection of a science, second to none in interest and importance; and that too with a munificence and far-reaching wisdom, of which the history of this country has furnished no precedent.

How often, as he took his seat in his fairy-like garden, with the flowers smiling all around him, yielding their grateful fragrance as incense for their loving culture—how often, must his thoughts have traveled onward to the time when another father would be there to look after his children. And how naturally then, would arise the wish to perpetuate himself in such case: and doubtless it was from such a wish, that the thoughts grew and took shape, which were afterward embodied in distinct clauses of his last will and testament. Was it not one of these little preachers, or it may be, a bright company of them blooming at his feet, that lifted his thoughts heavenward; chanting in his ears the praises of the High and Lofty One inhabiting eternity, who yet beautifies His footstool by painting the petal of the lily and the rose, and covering the checkered surface of the earth with its carpet of emerald? It must have been a consonance of thought and feeling with such aspirations, which led to the determination that the lessons of these mute preachers should not be lost: and hence the provision, that an interpreter of these voices should not be wanting to illustrate and enforce what they were daily teaching. There was deep religious feeling at the bottom of this provision; not exhausting itself in simple introspection; but, embracing the Deity as well as humanity, seeking to promote the glory of God and the good of man, by reiterating through the centuries the lessons of the divine wisdom and goodness. * * *

It is said of Solomon in the text: "And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall."

The cedar of Lebanon was the king of the forest in the Holy Land; and there is reason to believe that some of these noble specimens of creative power are still standing, which have breasted the storms of thirty centuries. "The hyssop that springeth out of the wall," is thought to have been a short-lived, insignificant herb, most probably a species of moss which grew upon the damp places of the wall, and was least likely to attract the notice of a casual observer, or enlist the attention of those who had not made a special study of the vegetable kingdom. By selecting the extremes of that kingdom, as fitting representatives of the discriminating and all-embracing knowledge of Solomon, with its multifarious and widely scattered members, the sacred historian has given us to understand, that as in other fields his remarkable wisdom had been displayed, so in this special branch of science were his investigations alike conspicuous. * * *

The words of the text, critically examined, convey more than the idea that trees and herbs were at times the topic of conversation. The better translation would be, "he treated of plants," extending his observation over external nature, involving the widest survey and the minutest discrimination. St. Irenæus, one of the earliest fathers of the Church, says: "Solomon expounded physiologically the wisdom that is apparent in the creation." The Koran asserts that Solomon understood the language of birds; and there is a tradition that many volumes now extant in the Turkish language are ascribed to him. But Solomon was not the first student of this lovely page of external nature, wherein God's wisdom and goodness are so marvelously revealed. From the dawn of creation, at the close of the first day's work, there were wonders over which the "sons of God shouted for joy." The Great Architect never called into being or shaped a creature of material mould, that did not challenge the strictest scrutiny of the highest intelligences. Doubtless, Adam and Eve in their innocency in the garden, must have found many an occasion for adoring wonder and many a stimulus to delightful converse in the mysterious putting forth of the plant as its young life developed before their eyes. The love of flowers is a part of the æsthetic nature of every individual of the race. It is born in the heart of the humblest peasant, in the wild children of the forest, as well as in the homes of taste and cultivation. It is characteristic of "The Lord's Prayer," that it is adapted to all the varied circumstances of human life, and that there is no occasion when its words are not fitting and its petitions becoming. So is it with the love and the presence of flowers everywhere. Can you imagine an occasion where their presence would be resented? While naturally associated with every thing that is bright and joyous, decorating the font at Baptism, the altar at Easter, and wreathing the brow of the bride, yet are their fragrance and beauty alike welcome at the bedside of the sick and on the grave of the departed. And are they not now here welcome in the house of God? As I have said, the love of flowers is natural to us all, and there is something in their companionship awakening the better impulses of our nature, and which must have been eminently consonant with the environment of our first parents—as they walked in the garden amid myriads of flowers smiling a glad welcome to their pure spirits. He who, as we are told, walked and talked with them there, and who is supposed to have been the Son of God in human form, anticipating His incarnation, in all probability discoursed of the wisdom and goodness of God, thus wondrously manifested in these beauteous specimens of His handiwork; for, many centuries afterward, while standing on the mountain side, preaching to their descendants, He pointed to the flowers blooming at their feet, and earnestly enjoined: "Consider the lilies of the field."

Doubtless, this had formed the subject of many a discourse with these pure and gifted beings, whose souls, created in the image of God, were illuminated to take in the lessons which the adornments of Eden in their wonderful variety and beauty presented to their vision. And alas! when by transgression they had forfeited all right to such association and teaching, what a contrast, when they passed out into a cheerless world, where briers and thorns abounded.

Milton, in his poetic fervor, has thus given voice to the despondent Eve,

> "Must I leave thee, Paradise!
> O Flowers,
> That never will in other climates grow,
> * * * which I bred up with tender hands,
> From the first opening bud, and gave ye names,
> Who now shall rear ye to the sun, or rank your tribes?"

In the imagination of the poet, it was our first mother who gave names to the flowers, classified them in families, and ranked their tribes.

"Consider the lilies of the field how they grow." The meaning in the original is intense. I give it from the Lexicon—"*Consider*," "*Note accurately*," "*Learn thoroughly*," "How," "in what manner," or in other words, by what law do they grow?

Here, the great Teacher calls the special attention of his hearers to the hidden mystery of their life and growth. These flowers were not senseless forms of dead matter. They were living things. Life was associated with their being, and what was characteristic of life, the mystery of growth. It was not enough that His hearers should indulge their taste for the beautiful, by a hasty glance, without discrimination as to the characteristics of each separate plant. The lilies of the fields of Palestine, are described as growing in rich profusion, and with a vivid golden brilliancy in autumn, aptly suggesting the comparison of a fitting array, "with Solomon in all his glory." But this was not with the Great Teacher the point of attraction. He calls them to "note accurately how they grow." There was a hidden mystery in the growth of these living things, well deserving their careful study, and well fitted to illustrate the skill, wisdom, and goodness of Him, "who maketh the grass to grow upon the mountains."

Since the invention of the microscope, which only reaches back a little more than a century, there has been a marvelous advance in botanical investigations, developing wonders of which the older students never dreamed. In the structure of the plant; in its physiological organization; tracing the nature, position and adaptation of its several members, and the purposes they subserve; as these have been studied, ascertained and settled, there have been revelations of creative skill, and such evidences of beneficent arrangement, that no devout student can withhold the grateful confession, "How manifold are Thy works, in wisdom has Thou made them all." As without the aid of the telescope, the wonders of the heavenly bodies were but imperfectly revealed, and their intricate, unceasing, and never varying movements but partially apprehended; so, in

the case of each individual plant, the naked eye could but imperfectly discern its several members; separate their constituent parts; follow their intricate connections, and diagnose the purposes they were designed to subserve: so it was not until the magnifying power of the microscope was brought to bear upon it, that many an organ was discovered and analyzed whose functions are all important to its life, and whose adaptation and workings, depending upon minute inspection, were hidden entirely from view. * * *

It has been observed by a late writer: "Beauty, essential beauty, belongs only to God." From this essential beauty of the Divine Nature have emanated all those forms, colors, combinations of light and shadow, which captivate the eye, and entrance the imagination; earth, air, the very caves bear witness to their essential beauty existing in the mind of the Creator and directing His works. In the words of the late Canon Kingsley. "He delights to employ His almighty power in producing ever fresh shapes of beauty, seemingly unnecessary, seemingly superfluous, seemingly created for the sake of their beauty alone—in order that the Lord may delight Himself in His works." Hence the apothegm, "A thing of beauty is a joy forever," may well apply to Him, of whose nature it forms an essential attribute; and in the exercise of which, there must ever be an unfailing source of delight. He needed not the expression of praise from the creatures of His own hand. Nor need it be a matter of surprise, that in the wide world through which man is scattered, there are unmeasured spaces and hidden regions, over which his feet have never trod, where the brightest flowers are blooming, the sweetest fruits are ripening, and Nature is clothed in her loveliest garb.

> "Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear,
> Full many a flower is born to blush unseen
> And waste its sweetness on the desert air."

But are they hid? Do they sparkle and blush unseen? There is ever an eye upon them that delights in their beauty—for, in the dark, unfathomed caves of ocean, or in the loneliness of the desert, each gem is as perfect in its conformation, each plant as complete in all the marvelous details of its growth, as when blooming on the cultivated parterre or glittering in the halls of fashion. God's workmanship is perfect in all its parts, and therein He teaches man a most important lesson.

It is said of the old architects, in planning their cathedrals, that they were as conscientious in devising and carrying out the details of their buildings, in the parts that were hidden from observation, as in the most prominent features of their work. And the reason assigned was, that the temple was built for the honor of God, and that no portion was hid from the All-seeing eye. The most trivial imperfection of the carving, the least want of honesty in the genuineness of the material, were open to the inspection of Him, "with whom the darkness and light are both alike." And so, they were moved to build for the pleasure of God; and believed that the Great Architect would look with complacency upon their work.

Let me remark in conclusion—while I have ventured to argue that this beautiful world was not primarily or exclusively designed for man; yet, if we accept the teachings of the Word of inspiration, we shall find throughout its every page, that God is a loving father, and that no created being is left without watchful care and bounteous provision. I believe, not only in an Almighty Creator, but in a special superintending providence; that the flower blooms where God has planted it; "God giveth it a body as it hath pleased him, and to every seed his own body;" that the fruit ripens when and where He chooses; that there is no waste and no lack on the earth's broad surface; nor can time or space exhaust the never-failling supply. In the truthful and poetic language of the one hundred and fourth Psalm: "He sendeth the springs into the rivers, which run among the hills. All the beasts of the field drink thereof, and the wild asses quench their thirst. Beside them shall the fowls of the air have their habitation and sing among the branches. He bringeth forth grass for the cattle and green herbs for the service of man. That He may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart. * * * Man goeth forth to his work, and to his labor until the evening."

By the law of man's being he is "to earn his bread by the sweat of his brow,"—and yet, with lavish hand has the Bountiful Provider scattered His gifts. This beautiful world is ours; ours to enjoy and ours to improve, by all the lessons God is daily teaching; ministering to, and developing our complex nature in its present environment, and thus fitting us, through the tuition of the world that now is, for the higher state of existence when this corruption must put on incorruption, and this mortal must put on immortalty.

> "Then how should man rejoicing in his God
> Delight in His perfections, shadowed forth
> In every little flower and blade of grass!
> Each opening bud, and care perfected seed
> Is as a page, where we may read of God."

Letters to the Editor

THE STANDARD PSALTER

To the Editor of The Living Church:

Permit me to say in reference to your editorial on page 108, that if it was the intention of the committee to conform our standard Psalter to the Sealed Book and the Great Bible of 1539, they have done their work very imperfectly.

They should have read "leasing" for "falsehood," in Psalm iv: 2: "leasing" for "lies", in Psalm v: 6; "flittings" for "wanderings," in Psalm lvi: 8; "stone" for "stones," Psalm cxix: 127, not to burden your columns with other changes.

I think that any of these restorations would have been less aggravating to the nerves than "O teach us," for "so teach us." J. ANKETELL.

Ascension Day.

MORE TESTIMONY AS TO ST. JOSEPH'S, ROME, N. Y.

To the Editor of The Living Church

It seems quite like a "Nag's Head" experience and in full accord with the nature of things, to have the Roman Catholics after the lapse of so many years, denying lustily and with good courage, the reception into our Communion of the Roman Catholic congregation of St. Joseph's church, Rome, N. Y. I was in the chancel of that church during the service. The Bishop instituted the Rev. Hugh L. M. Clarke as rector. I am safe in saying, that about 100 members of the congregation partook of the Holy Communion. With the exception of the Bishop's address and the Office of Institution, the whole service was in the German language. It is difficult to see what the Romanists expect to gain by a reckless denial of an event to which there are still so many living witnesses. W. F. HUBBARD,
Chaplain, U. S. A.

Fort Walla Walla, Wash., May 15, 1893.

THE LORD'S PRAYER AT THE BEGINNING OF THE COMMUNION SERVICE

To the Editor of The Living Church:

I have read the communication of Mr. Douglas on the subject of the way of repeating the Lord's Prayer at the beginning of the Communion service. He has made the best and the only argument that can be made in favor of his view, But I have two things to say:

1. If it is not a part of "a public service," the priest has no right to say it aloud, though he might say it privately to himself, if he should choose to do so.

2. But in the second place, our Church has made it the law that the people shall join in saying it, by printing the amen at the end in Roman characters, as the prayer itself is printed.

This method of printing it for this purpose, was recommended by the House of Bishops in 1835 (see the journal H. B., 29th day), and was adopted and acted upon by the committe on the Prayer Book in 1844 (of which committee I was a member), when a standard Prayer Book was set forth; and it has been acted upon by the committee that has just finished this work. I do not now recall the place in their reports where they speak of it; but they do so speak of it.

I think, therefore, that there can be no doubt that it is now the law of the Church, that the people shall join with the priest in repeating the Lord's Prayer not only here, but also wherever else it may occur in "divine service," or in any of the offices of the Church. W. D. WILSON.

HONOR TO SCOTCH LADIES

To the Editor of The Living Church:

In your issue of April 29th, under the head of "Brief Mention," the discovery of the Syrian Text of the Four Gospels recently made at the Convent of Mt. Sinai, is credited to Prof. Harris. In *The Christian World* of April 20th, a detailed account of this discovery is given, naming two Scotch ladies, Mrs. Lewis and Mrs. Gibson, both residents of Cambridge, as the fortunate finders and photographers of the pages of this interesting palimpsest. To quote from *The Christian World:* "They are both experienced in oriental travel, and as they are able to speak fluently in both Arabic and modern Greek, they were received with special courtesy and attention by the monks, who seldom find any of their Western visitors who can converse in their native Greek tongue. The ladies had been instructed in the art of photographing manuscripts by Prof. Harris."

They succeeded in taking about 1000 negatives, among them being the pages of this ancient volume, which were so stuck together that steaming was resorted to, to separate the pages. Mrs. Lewis discovered that "underlying the later writing, there were traces of an older script, also in the Syriac character, and she made out enough of this to determine that it was a copy of the Gospels in Syriac."

A band of literary pilgrims, consisting of the two ladies mentioned, Prof. Rendel Harris, Prof. and Mrs. Bensly, and Mr. and Mrs. Benkitt, left Cambridge last December for Mt. Sinai, where they labored "forty days in the wilderness" upon the palimpsest, finding that the Codex contains almost the entire text of the four Gospels, lacking the last twelve verses of the Gospel of St. Mark.

Would it be too much to ask that "Brief Mention" be lengthened a little in order to give the credit of this interesting discovery to whom it belongs, instead of to Prof. Harris, who would no doubt disclaim the honor should he hear of its being given to him? M. W. B.

New Haven, May 8, 1893.

Opinions of the Press

The Christian Union

THE PARLIAMENT OF RELIGIONS—We are rather surprised that protests against the Parliament of Religions to be held in Chicago in connection with the World's Fair have not been earlier heard. Among the Protestants now heard from are the Protestant Episcopal Archbishop of Canterbury and Bishop Haygood, of the Southern Methodist Episcopal Church. They both object to any such Parliament of Religions on the ground that it tends to place Christianity on a level with other world-religions. If we understand the facts aright, the Roman Catholic Church in this country is acting with greater wisdom, in making arrangements to be strongly represented at the Parliament. The ecclesiastical objections to this Parliament would have prevented St. Paul from accepting the invitation to explain the principles of Christianity to the Athenians on Mars Hill. The Christian Church cannot demonstrate the superiority of its message by staying away from such an assemblage. It may demonstrate that superiority by showing at such a Parliament what Christianity has to say to the world that is unsaid by any other religion.

The Interior.

THE WORLD'S FAIR OPEN.—Chicago is at present the central point of attraction on this planet. As a candidate for the location of the greatest and grandest of the international exhibitions yet held, the city undertook a heavy responsibility. The universal success of the enterprise shows that the city has realized to the full the confidence reposed in the courage, the resources and the indomitable purpose and energy of its citizens. From the time of the first of these great modern exhibitions held in London in 1851, to the World's Fair in Chicago in 1893, what a record of marvelous progress in almost every direction. True, many of the anticipations aroused by the London exhibitions have failed of realization. It was hailed as an augury that the era of universal peace had dawned. Since then some of the greatest conflicts of modern times have taken place. The echoes of jubilation over the advent of the peaceful era had scarcely died away when the Crimean war broke out. It was quickly followed by the Indian mutiny, the fight over the duchies of Schleswig-Holstein and the contest for supremacy between the houses of Hohenzollern and Hapsburg which was decided on the field of Sadowa, in favor of Prussia. The titantic struggle between Muscovite and Turk, the great conflict out of which the unity of this mighty republic came triumphant have left the prophecies of the coming peacful age as yet unfulfilled. We are nearer their fulfilment now than ever before. The World's Fair at Chicago will be promotive of peace and good will among men.

Personal Mention

The Rev. Wm. D. Benton has accepted the rectorship of St. John's church, Dubuque, Iowa. Address accordingly.

Convention Journals and all matter pertaining to the secretary's office for the diocese of Iowa, should be addressed to the Ven. Irving McElroy, secretary, Waverly, Iowa.

The Rev. E. F. X. Cleveland, M.D., has resigned as rector of St. James' church, Dundee, and priest in charge of St. John's, Algonquin, and will be succeeded by the Rev. H. L. Cawthorne, of Janesville, Wis., who will take charge of the work the second Sunday in June.

The address of the Rev. Robert W. Forsyth is changed from 1514 Centennial ave. to 1731 Girard ave., Philadelphia, Pa.

The address of the Rev. S. Lord Gilberson, rector of St. James' church, Kingsessing, is 6901 Woodland ave., Philadelphia, Pa.

The Rev. W. W. Love having resigned the rectorship of St. Matthew's church, Laramie, Wyoming, to accept a position at Christ church cathedral, St. Louis, Mo., may be addressed accordingly.

The Rev. Wm. B. Burk has resigned the rectorship of Calvary church, Tamaqua, Pa., and his present residence is 830 N. 11th st., Reading, Pa.

Official

A GENERAL meeting of the Guild of All Souls will be held at the church of the Ascension, corner of Elm and La Salle sts., in the city of Chicago, Wednesday, May 31st. High Celebration at 9 A. M.; preacher, the Rev. George C. Betts. A meeting of the G. A. S. will be held at the same place Tuesday, May 30th, 8 P. M.

WHEREAS, The Rev. T. Gardiner Littell, D. D., has recently resigned the rectorship of St. John's church, Wilmington, Dela., after an incumbency thereof of upwards of a quarter of a century; and

WHEREAS, it is the desire of the vestry that the severance of his official relation with this church should not pass without some expression of the sentiments so long entertained towards him by this body;

Resolved, That in his resignation St. John's church has lost the services of a most zealous and devout minister of God, who while with us ever labored with ability, fidelity, and self-sacrifice for the promotion of the welfare of this Church and the advancement of the Kingdom of Christ.

Resolved, That Dr. Littell, by his unselfishness, his devotion to duty, his innate kindliness of heart, his uniform cordiality and courtesy, his elevated Christian character, and his ability and learning, has ever commanded and now commands and compels in fullest measure, our respect, affection, and admiration.

Resolved, That it is with feelings of regret and pain that we part with our rector, but with the fervent hope that wherewith his path in life may lead the richest blessings of Almighty God may rest upon him, his family, and his labors.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

WHITMARSH.—May 15, 1893, at his father's residence, Syndicate Park, S. Omaha, Walter Henry Whitmarsh, son of the Rev. Canon Whitmarsh, aged 24.

"Grant him, O Lord, eternal rest, and let light perpetual shine around him."

TRUESDELL.—Died, in La Porte, Ind., May 17, 1893, Harvey Truesdell, aged 79 years; for 36 years a member of the vestry, and for 20 years past senior warden and treasurer of St. Paul's church.

Faithful unto death.

KASSON.—W. Marsh Kasson, Tuesday morning, May 23rd, at his residence, 332 La Salle ave., Chicago. Interment, Poughkeepsie, N. Y.

Obituary

RICHARD HENRY LODGE TIGHE, PRIEST

April 20, A.D. 1893. Entered into rest this day, at the parsonage of Grace church chapel, Brooklyn, N. Y., the Rev. Richard H. L. Tighe, incumbent of said chapel from Sept. 19, 1875, to the last moment of his earthly life, a period of nearly nineteen years.

The Rev. Mr. Tighe was the son of Daniel and Maria Lodge Tighe, of Queens county, Ireland; a graduate of Trinity College, Dublin, having classmates and intimate friends among many now eminent in the Church.

The greater part of his self-denying ministry was passed in the parish to which he was to the last attached. There his work and labor of love need no encomiums.

Courtly in manner as became one to the manner born, firm and loyal in his friendships, scholarly in his tastes and acquirements, and self-sacrificing as a priest in the Church of God, he might well have borne testimony of himself: "I have fought the good fight, I have finished my course, I have kept the Faith."

His wife (*nee* Miss Elizabeth Myers, of Richmond, Va.), three sons, and two daughters, survive him. Clinging to life only for the sake of those near and dear to him, and that he might finish more satisfactorily to himself the work which the Master had appointed him, he asked life of Him and He gave him a long life, even for ever and ever.

Requiem æternam dona ei, Domine, Et lux perpetua luceat ei.

Appeals

St. John's church, Broken Bow, Neb., the Platte, appeals for $400 to pay balance of debt. Approved by Bishop Graves.

ALPHA MORGAN, Treasurer.

Will all who believe in aggressive Church work send me an offering for the work here? Daily Eucharist, Catholic teaching. We need $200 now. J. GEORGE EWENS, Mission priest.

Prairie du Chien, Wis.

THE Bishop of New York has appointed June 15th for his visitation to All Saints' Convalescent Home, Priory Farm. He will formally open the new Home with a service of benediction. This work was founded by the Order of Brothers of Nazareth. The Brothers earnestly appeal to those who are interested in their life and work, to aid them in securing $5,000, to meet the balance due on their property. They desire to pay this indebtedness before June 15th. Subscriptions may be sent to the treasurer, MR. JAMES POTT, 114 Fifth ave., New York, or to the Superior of the Order, at Priory Farm, Verbank, Dutchess Co., N. Y.

I DESIRE the assistance of some liberal Churchmen to aid me in securing a rectory for St. John's memorial church, Crisfield, Md., in the diocese of Easton. Crisfield is situated on the Tangier Sound, and has a population of about 4,000. The fishing industry gives employment to the bulk of its population. The congregation is weak, having only ten communicants; but the prospect for growth is encouraging.

It is almost impossible to rent a house, and we have now an excellent opportunity to purchase, and upon most advantageous terms. Will not some good friends of the Church come to my relief? I have the approval of the Bishop of the diocese in making this appeal. CHAS. H. EWING.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses an missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions an thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small.

The treasurer's statement to May 1st showed that the contributions have not increased with the appropriations, but are less than last year, and that there must needs be extraordinary receipts before the 1st of June to justify a renewal of the present appropriations for the new year. Do, please, inquire whether all the Sunday school Lenten offerings have been forwarded, and, if not, request that they be remitted promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

A LADY who has for seven years had full charge of the commissariat and matron's department of a ladies' college, is open to an engagement of a like nature. Best of references. Apply MRS. C. E. DUNN, Compton, Province Quebec.

WANTED—Priest; Catholic, musical, unmarried; as permanent assistant or summer supply for parish near New York. Address Box 1695, New York.

WANTED.—In St. Paul's parish, Chattanooga, Tenn., a priest for the months of July and August. Address Rev. W. M. PETTIS, rector.

For Sale

TRINITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st.
Mrs. Henry F. Starbuck, 6 Groveland Pk.
Miss Wallace, 150 Fiftieth st.
Miss Magee, 4737 Lake ave.
Mrs. H W. Scaife, 975 Millard ave.
Mrs. J. A. Rice, 189 Cass st., Flat 30.
John S. Cole, South Englewood.
G. C. Burton, 6640 Yale ave., (Englewood.)
Mrs. C. L. Chance, 3320 Vernon ave.
Mrs. E. C. Vermilye, 446 Belden ave.
Mrs. F. D. Benson, 41 46th st.
Mrs. A. Parsons, 5756 Madison ave.
Mrs. Ferris, 3532 Ellis ave.

Correspondence direct, not through THE LIVING CHURCH.

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Low Communion, 7 a.m.; Sunday, Low Celebration, 7:30 a.m.; Matins, 9:45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p.m. The Rev. Messrs. G. D. Wright and G. S. Todd, Residence, 18 S. Peoria st.

ALL ANGELS' (for the deaf), State st., near 20th.

ALL SAINTS' (Ravenswood), Holy Communion every Sunday and Holy Day at 8 a.m.; Holy Eucharist first Sunday in month, 11 a.m.; morning service 11 a.m.; Evening service, 7:30 p.m.; Sunday school 10 a. m. The Rev. C. R. D. Crittenton, 2698 Commercial st.

ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass 8 a.m; Children's Mass, 10 a.m.; Solemn Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 6456 Ogleeby ave.

ATONEMENT (Edgewater). Morning service, 11 a. m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.

CALVARY, Western ave., cor. Monroe st. Daily, 7 a.m., Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral, 10:30 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. W. B. Hamilton, 274 S. Oakley ave.

CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m., morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.

EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

GOOD SHEPHERD, Lawndale ave., cor. 26th st. Holy Communion, 8 a.m.; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.

GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

HOLY CROSS, State st., near 20th st.

HOLY NATIVITY, 699 Indiana st.

HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion, 8 a.m. (except on first Sunday in month); Morning Prayer with sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.

OUR SAVIOUR, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.

REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4:30 p.m.; other Holy Days, 10:45 a.m.; Wednesdays, 8 p.m. The Rev. F. B. Dunham, 5737 Madison ave.

SEMINARY CHAPEL, 1113 Washington boul'd.

ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m.; Evening Prayer, 7.30 p.m. The Rev. G. W. Knapp, 3943 Prairie ave.

ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.

ST. BARNABAS, West 40th st. Services, 11:00 a. m. and 7:30 p. m The Rev. C. C. Tate, Maywood.

ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

ST. CHRYSOSTOM, 757 W. Clark st. Services, 8:00, 10:45 a. m.; 4:05, 8:00 p. m. The Rev. T. A. Snively, Hotel Vendome.

ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

ST. JAMES, S.E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st. The Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

ST. JOHN, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.

ST. JOHN'S CHAPEL, 26 and 28 Clybourn ave. Daily, Morning Pray-8:30 a.m.; Evensong, 5:00 p. m.; Holy Eucharist, Thursday, 7:45 a.m.; Sunday, 8 a.m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist, 7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.

ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

ST. MARGARET, Windsor Park.

ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 1c Lane Place.

ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, deacon in charge, 2829 Fifth ave.

ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4331 Ellis ave.

TRINITY, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 8 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:45 p.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.

THE CHURCH CLUB, 103 Adams st.

Choir and Study

The Huguenot Exile

"Et pleurs, et plains, et soupirs."—*Minstrel of Navarre.*

BY GRACE STUART REID

The wind rides gently on the tide,
The moonlight tints each tiny rimple,
The waves run laughing to the shore
And courtesy in with smile and dimple.
Ah! so the wind and moonlit tide
May sing sweet hope the world beside,
But ever sings my heart to me,
Et pleurs, et plains, et soupirs!
Ce monde si plein de soupirs!

The night breeze whispers to the reeds
That silver sand turns gold by morning;
The fir tree murmurs to the pine
The cheering tale of sunny dawning.
Ah! so the gay and cheerful breeze
May sing sweet hope to reeds and trees,
But ever sings my heart to me,
Et pleurs, et plains, et soupirs!
Ce monde si plein de soupirs!

The dove coos fondly to its mate,
Its love song lingers most consoling;
The rose bows blushing to the wind
And owns its kisses all controlling.
Ah! so the rose and mating dove
May sing sweet hope to those who love,
But ever sings my heart to me,
Et pleurs, et plains, et soupirs!
Ce monde si plein de soupirs!

The waves fall ebbing from the shore,
No home-bound ship upon them sailing;
The wind sinks softly with the tide
And echoes but the exile's wailing.
Ah! from beyond all winds or sea,
Shall come, one day, sweet hope for me,
And then shall sing my heart, Farewell
Et pleurs, et plains, et soupirs!
Ce monde si plein de soupirs!

The night breeze roves among the reeds,
And inland spirits leaves aweary;
The pine sways sighing to the fir;
The dark before the light is dreary.
Ah! where 'tis ever golden morn
For me, one day, sweet hope shall dawn,
And then shall sing my heart, Farewell
Et pleurs, et plains, et soupirs!
Ce monde si plein de soupirs!

The dove sleeps cooing in its dreams;
The wanderer grieves a homeless morrow,
No mate companionship may give,
No love from roses may he borrow.
Ah! from a home that knows no end
Eternal love sweet hope shall send,
And then shall sing my heart, Farewell
Et pleurs, et plains, et soupirs!
Ce monde si plein de soupirs!
Si plein! Si plein de soupirs!

We have received from Mr. Horace E. Scudder, president, "a list of books recommended for Sunday school and parish libraries, by the Church Library Association." It is possibly unfortunate, so far as a wider influence of this good and charitable work is concerned, that the names of the workers are withheld from the public. This seems to us an unwise humility. There is much in good names, and it is right that good names should carry weight and influence with them. We gather that a confederation of intelligent and earnest Church people in Cambridge and Boston undertake the co-operative reading and study of current publications for the purpose of selecting such as may be prudently commended to Christian schools and homes. This is in itself a tedious, self-sacrificing duty, and when done conscientiously and intelligently, as we may be sure it is in this consociation, the busy people who are anxious and scrupulous as to the reading for their children, are laid under a great obligation. Few parochial clergymen have leisure for such pains-taking, and are often compelled to depute the supplying of Sunday school and parish libraries to unskilled and incompetent hands. Bishop Doane, among others, has felt the pressure of the situation, and years ago contributed his list for the service of Church people. We heartily commend the work of the Cambridge society, whose several lists, 1886--1892 inclusive, are gladly sent without charge to inquirers who inclose sufficient postage; address the Secretary of the Church Library Association, Cambridge, Mass.

It will not do to suggest that Mr Gladstone is approaching the confines of senility, in the face of his astonishing exploits in Parliamentary conflicts just now raging about the fortunes of the notorious bill for Home Rule. Indeed, it is not altogether certain that English statesmen and literati, who become octogenarians even, become subject to the infirmities of ordinary men, re-entering the conditions of childhood. Nevertheless, in the appointment of Mr. John Ruskin to the office of poet-laureate, vacant by the death of Lord Tennyson, it looks as if the aged Premier had succumbed to the weight of years and exercised a clouded and enfeebled judgment. No man living should have been better qualified to designate Lord Tennyson's successor, yet we are equally sure that no educated Englishman of Mr. Gladstone's multiplied accomplishments would have made such an utterly unsuitable appointment. For, firstly, Mr. Ruskin is not a poet in the general acceptation of the term. His juvenile verses cannot count in any such estimate, and there are, assuredly, hundreds of verse-makers in England, Scotland, and Ireland, who are incomparably his superiors. If the maker of prose-poetry were eligible to the honors of the laureateship, the case would be altogether different, since Mr. Ruskin's earlier volumes abound in pages of profoundly poetic prose, at once musical, imaginative, and redundant with refined and spiritual fancies and imageries. Christopher North and Charles Dickens, of all the British authors, have alone produced such masterpieces of unrhythmic poetry. But how shall such an artist who is unskilled and unpractised in rhythmic verse take up the fallen lyre and wake its wonted refrains? Besides, Mr. Ruskin is now 84 years old. His earlier fires of genius are confessedly far spent, and his natural forces sorrowfully abated. He is a decrepit old man, moody, freaky, given over to all sorts of whims and vagaries, and become an object of constant solicitude and anxious care-taking in his secluded home at Brantwood. Indeed, it is only charitable to attribute his latter-day eccentricities to enfeebled intelligence and the weight of years, rather than to tailing reason or inchoate insanity. Mr. Ruskin's record is both complete and unique. His laurels are kingly, and no man can dispute or disparage them. At the close of such a career, a supplemental laureateship could, at best, prove only a flat, stale, and unprofitable episode, a consummate folly and a consummate wrong. How could the Premier have stumbled over such names as Sir Theodore Martin, Aubrey de Vere, Sir Edwin Arnold, Swinburne, Dobson, and many other richly furnished poets, *en route* for Brantwood? Sharing equally in the rich heritage of English letters and literature, with the best of Englishmen, we hold it neither presumptuous nor far-fetched while we demur at this miscarriage of official judgment, even though it be Mr. Gladstone's judgment.

The story of St. Luke's Hospital, New York, is the story of Dr. Muhlenberg, one of the best-loved presbyters of our Church, at once pioneer in the cause of free and open churches, which he practically illustrated in the building and administration of the church of the Holy Communion; pioneer in the great work of Christian education as exemplified at College Point, near Flushing, on Long Island; pioneer in the still problematical work of Christian unity; pioneer in the work of reparative and consolatory charities for the Christian poor, as shown forth in St. Johnland and its rural homesteads on Long Island; and yet pioneer in Christian hospital work as established and developed under his own helpful and laborious superintendence and co-operation, in St. Luke's Hospital, which he may be said to have inaugurated and planted on Fifth ave., New York, first of Church hospitals in the American Church. The power and cumulative value of such a life are incalculable among social and spiritual forces. When Muhlenberg began, there were but one or two great fortunes. Rich men were only moderately rich, and would not count in the plutocratic roster of to-day. The adventure of large beneficences was practically unknown; so large projects in furtherance of public benevolence were hardly contemplated. The bequest of the deist, Stephen Girard of Philadelphia, had possibly given a distrust or distaste for such far-reaching endowments among orthodox Christian capitalists. Here the initiative of Dr. Muhlenberg cleared away popular misconceptions, and educated Churchmen to the privileges and responsibilities of comprehensive charities. Perhaps no other man of his date would have been listened to so deferentially and accepted as an almoner. The story of St. Luke's vindicates his sterling practical wisdom, while it memorializes forever the sweetness and depth of his religiousness. It was simply irresistible. One could no more get beyond reach of the fervor and cheer of his piety, than of the sunlight itself.

St. Luke's was built, an unprecedented achievement, at a time when Churchmen were relatively few and poorly esteemed in the community of Christian believers at large; and under the constant and growing pressure of public needs, and greatly expanded facilities for carrying forward its holy work, it has resolved to migrate, and build afresh, roomily, spaciously, and in the airiest, breeziest locality in the new, upper New York, neighbor to the cathedral of St. John the Divine, the new Teachers' Institute, and the rejuvenated Columbia College. There is great pecuniary advantage in this transference, enough to promote all present requirements of new buildings and increased charities, leaving something like $80,000 annual income towards a subsistence fund. The name and spirit of the founder are stronger to-day than ever, for "the righteous shall be had in everlasting remembrance," and there can be neither question nor anxiety concerning the future support and nurture of this blessed work. Its initiative and example have given New York at least three other great hospital endowments, and others will follow as they are needed. Let us be grateful that the life and ministry of Dr. Muhlenberg are indissolubly associated with St. Luke's Hospital, the crowning excellency of his multiplied labors for Christ, His Church, and His people.

The annual spring-time flitting and readjustments among the choirs and vocalists is at hand. Columns of personal items and choral gossip appear in the dailies, very much after the manner of theatrical and "society" intelligence. Fortunately, our Church choirs and congregations are spared most of these unwholesome distractions, since the vested choir, with rare exceptions, dispenses with the costly and exacting song birds of passage, and there is little need and less room for solo virtuosi who figure in secular concerts during the week. The choirs of the rich and popular denominational churches, as a rule, consist of the most artistic and, therefore, most expensive, quartettes within reach, and this is in many instances reinforced by a second quartette, less expensive, but oftentimes hardly less effective. Still more rarely the second element consists in a carefully-trained chorus, receiving small stipends, or of amateurs who are drawn together for the practice of artistic music. In one or two instances there is a conjunction of all three—the first and second quartette, with the chorus. The leading soloists, especially sopranos and tenors, are selected with much solicitude, and often under sharp, and even unscrupulous, competition. They are always in eager demand and exact large salaries. The late *prima donna assoluti* of an uptown Presbyterian choir, Madam de Vere-Sapio, received for years a salary close upon $5,000. The late soprano of Grace church choir received $2,000. The alt-solo at St. Thomas' church, Miss Wynant, receives as much or more. These popular and "desirable" artists, therefore, "rule" for all the way from $1,000 to the de Vere-Sapio limit of $5,000, according to the fluctuations and exigencies of "the market." The total cost of soloists for these artist-choirs ranges from $3,000 to $10,000 per annum. The late quartette of Grace church received some $4,600. These sums do not include the salary of the organist and the stipends of subordinate singers. The uniform result is an æsthetic flutter of excitement throughout "quartette" churches passing every year through all the phases of expectancy, criticism, and apprehension, with an under current of æsthetic delectations constantly varying from Sunday to Sunday throughout the "season" which covers about forty weeks.

It would be folly to deny that much exquisite and delightful artistic singing is to be heard from such choirs, or to assume that these artistic choirs do not and cannot sing religious music of the most highly elaborated type in a charming and even religious way. To do this, is the very end of their professional career, and if they were unable to do this, their occupation would simply cease. Indeed, it may be often said that these consummate secular artists interpret the higher compositions of sacred art with a dramatic semblance of religious fervor which becomes exceedingly impressive, while the half-bred, inartistic choralist full often discharges the duty in such a conventional and spiritless manner, that even the semblance of worship is wanting. The fashionable, artistic choir, however, is a perpetual stimu

lant to æsthetic selfishness and a pleasure-loving sensuousness, while it eventually extinguishes every spark of personal or congregational worship as a duty and thank-offering to the Almighty. The Lord requires such a worship from His people, and it cannot be discharged by proxy or deputy. The history of St. George's church, New York City, for example, during the present rectorship, illustrates the quickening and spiritualizing offices for public worship where the great congregation, as well as the choir and choristers, lift up their voices in the musical worship of the Lord's house, lustily and with a good courage. And it will be found that every working, aggressive, spiritually-minded church is, musically, a worshipping church.

Ascension Day, as is generally known, is an high day in "old Trinity," New York, being celebrated as the anniversary of the consecration of the present church edifice. The musical services reach an exceptionally exalted type, and the two organs are reinforced with an orchestra. The choir is also supplemented with some chapel-choir of the great parish, usually from St. Chrysostom's, but this year from St. John's. This year the departure from the Anglican cathedral type was absolute, not a note by an Anglican composer being heard from first to last. It was German throughout, beginning with the well-known and brilliant anthem-processional, "Sound the loud timbrel," by Scheckner; the anthem by Haydn; the Communion service—Haydn's Third Mass—while the offertory anthem was "The earth is the Lord's," by Dr. Spohr. The service might properly be designated as Germanico-Italicised, since the Haydn Mass may be taken as a perfect expression of the highest Roman type of Eucharistic music, that Church for generations having accepted the masses of Mozart and Haydn as the fittest expression for great festival occasions. It is no more than justice in this connection to state that this departure from true Anglican standards and the substitution of Italian and Continental masses for Anglican Communion services may be attributed to Trinity church under its present musical direction. The Holy Communion service, as exemplified in the English cathedrals and great parish churches for hundreds of years, and which was a generic outgrowth of liturgic music beginning with the twelfth century, if not earlier, has been metamorphosed into a brilliant artistic function, almost identical with the Roman Mass as it is heard to-day in Vienna and Paris, with a few minor and insignificant exceptions—only the anthems are sung in the vernacular. The supreme artistic and æsthetic splendor of this Ascension Day musical service in Trinity church cannot be questioned, no more than it can be questioned that, musically, it was a Germanico-Italicized service.

Trinity church which for a while, alone of all the American churches, rejoiced in a true and perfectly appointed Anglican cathedral service, has introduced and in an important sense, rendered legitimate the substitution of Roman Masses, awkwardly adapted, by crude and most unsatisfactory translations, to the text of the Anglican ritual. These versions are misfits for our liturgic uses, just as the music of the Roman Masses are æsthetically misfits for the Anglican ritual. These Roman Masses, for the most part, are composed without the least conception or regard as to the religious meaning and purposes of the Latin text. Every cultivated musician knows that these discrepancies occur almost continually, and that the musical form rides rough-shod over the requirements of the liturgic text; they assume even an aggravated character when applied to blotched and violated versions of the Anglican text. Gounod appears to be the first composer for the Roman Mass who gave careful liturgic study to the requirements of the Anglican Communion Office, so that some of his Masses were constructed with reverent and scholarly fitness for that office. But the Haydn and Mozart Masses, with most of the so-called classic Masses for the Roman Church, are supremely secular in their inspirations, neglect altogether the suggestion and requirements of the text, and are practically as irreverent and unmeaning for the Roman as the Anglican office. Indeed, the best modern culture of Rome, beginning at the Vatican, under the leadership of "the Holy Father" himself, has explicitly discarded these Masses and their type as altogether unsuited to the devotional requirements of the sacred offices; and the great Cecilian Society has arisen to make due musical provision for Eucharistic celebration. No sound "Cecilian", even, could have approved the hybrid Mass-music of this Ascension Day service; and every "cathedral" worshipper must have felt himself a stranger in a strange church. For the Sunday after Ascension, Haydn's Seventh Mass is set down for the Holy Communion And besides, we distinctly recall Masses by Mozart, Beethoven, Hummel, Schubert, Silas, Gounod, and other Europeans, old and new, on the service kalendars of "old Trinity." Indeed, if we are not very forgetful, Anglican Communion services are very rarely, if ever, heard on these great feasts. Every intelligent, loyal "Anglican" will of course ask for himself: Which is the better, purer, and more edifying, the "Anglican cathedral" service, a reverent outgrowth of our own sacred offices, or Continental, Germanico-Italicized Masses, foreign, secular, and to the Anglican mind, unchurchly?

Magazines and Reviews

The Atlantic Monthly for May seems crowded with papers that invite and repay careful reading. Naturally the Columbian Exposition and the "windy city" command attention. Unfortunately the writer of the first article, Mr. Henry Van Brunt, has a well-nigh insoluble style, owing to a frequent succession of over-long sentences, ranging anywhere from seventeen to thirty-one lines each, thus straining attention beyond endurance. Literary form of the present demands brevity in sentential structure. It is a matter of surprise that *The Atlantic*, so long accepted *arbiter elegantium*, should wink at such violations of good usage. Mr. VanBrunt is at once full of professional information, and a thoughtful man, otherwise it would be easy enough to let his wearisome paragraphs alone. The only bit of fiction is "An Island Plant," in three parts, Part I., a picturesque story of Quaker provincial life, in that inexhaustible field "down East," where artists and dramatists always find pastures new and untried. Prof. Shaler discourses on "European Peasants as Immigrants," but with a consistency of Darwinian predilections that destroys the cogency of his inferences. The "law" of natural selection may serve the purposes of the stock breeder, but it falls preposterously short as a solvent of sociologic problems, especially such as are touched upon by the Professor. Especially inconsequent and feeble are his analyses of the interventions of the Church in recruiting her priesthood and religious orders from the peasantry, a process which in the Professor's categories is charged with so much dead loss to current civilization. He seems to have overlooked the fact that these recruits are drawn from an over-crowded population of hopeless ignorance and poverty, and are raised to high and efficient forces in their communities, while the Church herself remains almost the sole reparative force in the social order; a force which the Professor either consciously or unconsciously ignores or disparages. We have far greater confidence than the Professor, in the educational and assimilative resources of our own political system.

The North American Review will pass for an exceptionally interesting number. Two important public questions receive thorough discussion, "The Behring Sea Case," by the Hon. B. F. Tracy, and "The Pension List Revision," by a group of competent writers connected with public affairs. Immortality and agnosticism are discussed indirectly by Elizabeth Stuart Phelps in a *resume* of "Gates Ajar," and John Burroughs in "The Decadence of Theology." The contest is both unequal and inconclusive. The authoress of Gates Ajar is neither a theologian nor an accomplished disputant, while Mr. Burroughs discharges a *fulmen brutum*—dashing recklessly among Christian beliefs "like a bull in a china-shop,"—to the vulgar mind—while his blow is invalid and absolutely out of range. There is and can be neither antithesis nor antagonism between true science and Christianity, as has been demonstrated a thousand times. "Science falsely so-called" is a hostile and pernicious influence, but easily disposed of by Christian dialectics. There is a suspicion that this mismatched controversy may not have been altogether fortuitous. Common fairness would have placed Father Lambert, or some other accomplished Christian Apologist, in juxtaposition with Mr. Burroughs. Dr. Rainsford discusses "The Possible Reformation of the Drink Traffic" very earnestly, even if he fails to establish his well-known position.

The Sewanee Review, (quarterly) contains seven papers, besides the usual miscellany. It is much to be regretted that such a review, with its admirable culture and scholarship, its distinguished critical and literary ability, should appear at such long intervals. There ought to be room and place for a *monthly* Sewanee Review. The first paper discusses "The Teaching of English Literature" helpfully, and with fine intelligence. There is decided critical ability in the thorough-going consideration of "A Southern Poet," (Madison Cawein), and the glowing, profoundly appreciative review of the life and work of the Rev. James De Koven, D.D., will be gratefully welcomed by all who knew the beloved divine, or experienced the spiritual invigoration of his example and teachings. In the present dearth of periodical Church literature, this valuable Quarterly should find a wide and general circulation in every diocese.

The New England Magazine opens with a very interesting sketch of "Phillips Brooks and Harvard University," by Dr. Alexander McKenzie, with a multitude of incidental illustrations, most valuable of which is the admirable portrait of the young undergraduate, which serves as a frontispiece. It is at the same time a striking likeness of the young clergyman during his first years in Philadelphia. The number is as usual richly supplied with New England and general topics, constituting a very interesting miscellany.

The Literary Digest, weekly, Funk & Wagnalls, New York, is verily "A Repository of Contemporaneous Thought and Research as Presented in the Periodical Literature of the World," the extent and value of which can only be gathered from a careful survey of the index, as of the current volume, November, 1892, May, 1893. Preserved as a manual for reference it possesses a unique value for the student and scholar.

THE June issue of *Jenness Miller Illustrated Monthly* is replete with entertaining features. There is good reading for both men and women. One of the most interesting articles describes a visit to Sir Frederick Leighton. There are stories, poems, fashions, and articles describing dainty work for women in summer. [Ten cents a copy, $1.00 a year, with premium. Jenness Miller Co., 927 Broadway, New York City.]

A Roman Singer. By F. Marion Crawford. New York: Macmillan & Co. Price, $1.00.

It is not necessary to tell what "The Roman Singer" is; all the world reads it, and everything else that Mr. Crawford writes. We would, however, call attention to the excellent edition of his work, now publishing by Macmillan, of which this volume is one of the latest issues.

Elizabeth Chappell Porter. A Memoir. By Mary H. Porter. Published for the benefit of the Oberlin Missionary Home Association, Oberlin, Ohio. New York and Chicago: Fleming H. Revell Co. Price, $1.75.

A very interesting life study of one whose missionary efforts in pioneer days in Chicago and the West are well known to many, especially those connected with the Congregational body. To any and every reader this memoir must be a helpful and inspiring one.

The Story of John Trevennick. By Walter C. Rhoades. New York: Macmillan & Co. Price, $1.00.

A good story well told. The characters are drawn true to life, the plot is well wrought out, and the interest of the reader is sustained throughout. The moral tone of the book is good, and the hero is one of those men who, having done wrong, nobly confesses it, and does all in his power to remedy the evil.

The Marplot. By Sidney Royse Lysaght. New York: Macmillan & Co. Price, $1.00.

We cannot find a single reason for commending this book to the reading public. Not one of the leading characters is worth the labor expended in depicting them. The story does not seem to have a single lesson to offer that is worth learning, or a character worth imitation.

Catherine. A Novel. By Frances M. Pearl. New York: Harper & Bros.

Catherine is not as admirable a piece of work as one might expect of the author of "The Baroness." The heroine, who has only beauty to recommend her, deceives her mother, breaks faith with her lover when she thinks she can do better, and has her own selfish way in everything, until, having lost her good looks, she is dismissed to happiness upon a repentance scanty in quantity and of a source most doubtful in quality.

The Creed or a Philosophy. By the Rev. T. Mozley, M. A. London and New York: Longmans, Green & Co. 1893. Pp. xix. 303.

The contention which characterizes this rambling and illogical production is contained in a few words which occur on pp. 57, 58. Our author says: "Most educated men . . . . think they have taken their stand on the Nicene Creed, and are orthodox after the manner of the Nicene Fathers. Poor things, little do they know how they have departed from it, how indeed they have all long ago thrown it in the waste-paper basket. In that Creed there is not a hint or a suggestion of a Triune God; and I feel sure . . . . that the fathers of that Council would have regarded the idea of a Triune God as an invention of the Evil One, designed to discredit the Council and to reduce its Creed to an absurdity." Mr. Mozley never was a theologian, and in his best days would have been unequal to the task of making a plausible argument for the thesis that the Catholic doctrine of the Trinity is a philosophy which is neither involved in the Nicene Creed nor capable of reconciliation with it. He is now, however, over eighty years old, and deserves pity rather than criticism. We are surprised, however, that his book should have secured a publisher like Longmans.

Voodoo Tales as Told among the Negroes of the Southwest. Collected from original sources by Mary Alicia Owen. Introduction by Chas. Godfrey Leland. Illustrated by Juliette A. Owen and Louis Wain. New York: G. P. Putnam's Sons. 1893. Pp. 310. Price, $1.75.

It is to a novel and original field of folk-lore that Miss Owen introduces her readers in this remarkable collection of Voodoo tales. Very few persons know anything about Voodooism; even in the "Encyclopedia Brittanica" it is not referred to. Its inner nature is almost entirely unknown, and it is therefore a happy thing that one who has been so far initiated into its mysteries reveals them in the guise of these entertaining stories. Voodooism is a sort of witchcraft and sorcery tinctured with African and Indian superstition, and

has a strong hold among the Southern Negroes. Those who dwell along the border of Missouri have inherited a vast stock of traditionary stories and legends, many of which are here collected and recorded, and while one may read them for amusement, he will not fail to detect beneath the stories the element of folk-lore which gives the great value to the book. The tales are told by old women to a white child in Negro-English dialect, and so well is it done that its correctness will not be called in question. The old "Aunties" are perfectly familiar characters to those who have been brought up in the South, and are well described. "Rabbit, the Voodoo," is quite distinct from "Brer Rabbit" of Uncle Remus fame, for it deals with quite different material. Its very novelty is its great charm. Mr. C. G. Leland, who writes the preface and is himself an authority on folk-lore, points out that over and above the entertainment the book may furnish, it is in its inner character that its great value consists. Now and then he adds a brief note to bring out the parallel between the Negro traditions and those of other peoples. The book is quite fully illustrated with pictures, some wierd and some amusing. Worthy of note are the illustrations, "Miss Mawkin'-Buhd rock huh'sef backudhs an' forruds an' giggle" and "Ole Rabbit reflects." The portrait of "Granny attendin' to bizness" is striking. Miss Owen was highly complimented and honored in London, 1891, upon her paper on folk-lore read before the congress, and although this is her first work, she may well be proud of it, both for its matter and its form. It is a real and substantial contribution to folk-lore science. The make-up of the volume by the publishers leaves nothing to be desired.

Book by Book. Popular Studies on the Canon of Scripture. Philadelphia: J. B. Lippincott Co.

This is a collection of Introductions to the various Books of Holy Scripture by some of the first scholars of the day. These studies, as they are very properly called, originally appeared in an English publication entitled "The New Illustrated Bible." It is a great advantage to the general reader who is not an expert, when specialists will undertake to give in a clear and popular form the best results of scholarship. This is what has been done in the present case. Prof. James Robertson whose recent work on the History of Israel, in opposition to Wellhausen, has attracted so much attention, deals with the Pentateuch and the Historical Books of the Old Testament. Prof. Davidson has Job, Proverbs, Ecclesiastes, and the Song of Solomon. The Book of Psalms is assigned to the Bishop of Worcester. Dean Spence treats of Isaiah and Jeremiah, Dr. Leaths of Ezekiel and Daniel, while the papers on the Minor Prophets are by the late Prof. Elmslie. In the New Testament Dr. Sanday has the Synoptical Gospels and, as might be anticipated, devotes a large space to the "Synoptical problem." In giving analyses of the Gospels of St. Matthew and St. Luke he endeavors to indicate the critical history as well as the doctrinal character and purpose. This is curious and, for its purpose, instructive. He is careful to tell us that he is not dealing with assumed conclusions. For our own part, we have no faith in the hypothesis of a collection of discourses or "Oracles" without narrative. It is gratifying to find the writings of St. John assigned to so sure a hand as that of Prof. Salmon. Archdeacon Farrar very properly takes as his portion the Acts of the Apostles. It is needless to say that his work is exceedingly well done. The Introduction to St. Paul's Epistles, for the most part, are the work of Dr. Dodds but those to Timothy and Titus are by the Bishop of Ripon. Dr. Maclear treats of the Epistle to the Hebrews and the Catholic Epistles, while Dr. Milligan writes upon the Apocalypse, a subject which he has made his own in a peculiar sense, having produced at least two commentaries and two volumes of lectures, upon this single book. The point of view of the various writers is generally conservative and cautious, but the course of Higher Criticism is candidly considered and its present position explained even when the writers do not accept its conclusions. The volume is, in short, a convenient compendium of more than usual value. It will be useful not only to the thoughtful laity, but to divinity students and clergymen.

The Church and the Roman Empire before A. D. 170. By W. M. Ramsay, M.A. With maps and illustrations. New York: G. P. Putnam's Sons.

These lectures, delivered at Mansfield College, Oxford, are occupied mainly with the relation of the Asian communities to the Roman Empire, inasmuch as Asia Minor and Asia in A. D. 70 was the spiritual centre of Christianity, and there the religion spread the most rapidly and affected the whole population. It is a convenient field, therefore, in which to study the tone which these communities gave to the development and organization of the Church. The lectures are historical and not theological, and treat earlier Church history rather as an example of religious movements in their political than in their theological aspects. One great feature of these lectures is the tracing of the intimate connection between Church history and the life of the period, a field of study that has been generally overlooked. Two classes of authorities are relied upon, the documents, sacred and profane, and the inscriptions and laws. The authority of the documents is critically tested and their trustworthiness is vindicated. The author has some sharp comments on the lack of sympathy with the subject in German criticism, and realizes that "in the case of almost all the books of the New Testament, it is as gross an outrage on criticism to hold them for second century forgeries as it would be to class the works of Horace and Virgil as forgeries of the time of Nero." The lectures show how the Church presented itself as an organization, a rival of the empire in authority, and that Christianity was proscribed not as a religion but as interfering with that organization and society which the empire inculcated and protected. The development of the ecclesiastical organization in relation to the empire is carefully worked out, but of course the episcopate is regarded also as a development from the circumstances of the time and place. The Church's standpoints here, the standpoint of Scripture and primitive historic testimony, is quite different from that of Mr. Ramsay. In Part I is given an interesting study of the social and political condition of Asia Minor, 70 to 170 A.D., as illustrated in the travels of St. Paul. The author applies archæological, typographical, and numismatical evidence to the investigation of early Church history, his experience as an explorer in Asia Minor fitting him capitally for this method of study. He weighs many questions and weighs them well. He is fair to his opponents, and his controversy is a model of courtesy. And although one may not in every case be convinced by his arguments, one must confess that he honestly tries to settle vexed questions with judicial impartiality. We promise the reader both pleasure and profit from the perusal of these lectures. Views of Lystra and Derbe, and a good map of Asia Minor, and one of the Lycus valley, illustrate the volume. The large map of Asia Minor gives us the best conception of the extent and divisions of that country that we have ever obtained.

The Dawn of Italian Independence. Italy from the Congress of Vienna, 1814 to the Fall of Vienna, 1849. By William Roscoe Thayer. In two volumes. Boston and New York: Houghton, Mifflin & Co. 1893. Pp. 453, 446. Price, $4.00.

When, in the opening pages of this work, we read that the equality of the moral law and the judgment of the conscience was the sum of Christ's teaching, and that His doctrine condemned the interposition of any such thing as the Church, and found the author discrediting the miracles of our Lord, we began to question whether the writer were any better fitted to interpret the movements of the Italians toward national independence than he was to unfold the teachings of Christ. But we found that when he began to write of matters that he knew about, he was more successful, and that he has given a fair and interesting account of the condition of things in Italy from 1814 to 1849. In regarding the struggle of Italy toward independence one must take into account the elements and obstacles that the previous ages had called into being; and so before beginning the story of the efforts of the Italians toward national unity, the author devotes one book to the consideration of the causes which made the states of Italy such as they were at the period of the Congress of Vienna. At this date Italy was scarcely aroused to a national consciousness, but in 1849, when this work closes, that consciousness was a powerful fact. How it came about through the plottings of the Carbonari, the futile Revolutions of 1820, '21, and '31, through the efforts of Mazzini's "Young Italy," and the teachings of Gioberti, is graphically told. The author points out how the efforts of the people after national unity, a political freedom, came to nought through the vagueness of their aim, the inadequacy of their means, their lack of a leader, and above all, from the individualism of the several states and their local factions. We see how their Revolutions taught them that no Pope could be a bond of concord, and opened their eyes to the fact that their great foe was Austria, entrenched in the doctrines of the old regime, against whom they could only hope to contend with success when they were at unity among themselves. By hard knocks and cruel disappointments they learned that the idea of a Republic (because of the stolidity or ignorance of the masses) was a mocking phantasm, and that it was only a constitutional monarchy that could give them any chance of national unity and political independence. How they won their way to this goal, how they awakened to the thrill of the regenerating spirit, how they discovered their strength and the way to use it to the best advantage, these interesting pages tell. From the securing of their Constitution to the fall of Milan, Florence, Rome, and Venice, the story of their heroic struggles is portrayed with the facile pen of a sympathetic historian. He is quite successful, too, in drawing the portraits of Metternich, Ferdinand, Charles Albert, Pius IX, Gioberti, Mazzini, and Manin, and skillfully guides us in our attempt to measure what each did to further or to hinder the realization of the patriots' dream of freedom. One shuts the book with the feeling that the people who had shown such earnestness, courage, enthusiam, and heroic deeds, deserved the triumphant independence for which they had been preparing themselves, and which they attained under Victor Emmanuel and Cavour.

There is a good deal of vigor and enthusiam in Mr. Thayer's writing, and his pages are certainly not dull. The numerous references to Italian authorities at the bottom of the pages would seem to suggest the care with which the author has made his assertions or formed his opinions. Two maps, one of Italy 1815 to 1848, and the other of Northern Italy 1848–9, aid the reader in following the story of the events, and the work is provided with a full index.

We desire to call the attention of our readers to the volumes advertised on another page under the heading of "Preachers of the Age." This remarkable series of volumes has just received some valuable additions; each volume is embellished with a photogravure portrait of the author. These will be sent by mail, postpaid, on receipt of price ($1.25 each), by the publishers, Messrs. E. P. Dutton & Co., of New York.

In connection with the revised Hymnal, Thomas Whittaker announces as having in active preparation a music book of a practical character, and yet inexpensive. Among other things it will contain the Morning and Evening Prayer arranged consecutively and set to music, additional canticles, the selections of Psalms, and two hundred of the very best hymns set to familiar tunes. The hymns will have the same numbers as in Hymnal, and will include all of those for children. The book will sell for about thirty-five or forty cents, and will be especially available for Sunday school use, while being well adapted to the requirements of our humbler parishes and mission stations. The title decided upon is "The Book of Praise." The editors are the Rev. Geo. W. Shinn, D. D., and Mr. H. B. Day.

One of the largest cases in The Century Company's room at the World's Fair is devoted to an exhibition of "how a dictionary is made." Beginning with a copy of the very earliest English dictionary, Bullokar's "English Expositor," printed in London in 1616, a half dozen of the important dictionaries of the past are shown, up to Bailey's, Johnson's, and the Imperial, the latter of which was the basis of the Century dictionary. The exhibit includes a copy of the edition of Bailey's which was the first to include cuts, or "engraven schemes," as they are called on the title-page. In order to picture the growth of the language, especially in scientific lines, each book is open at the words begining with "micro," of which in the first dictionary there is but one word, "microcosmus," while in the Century there are eight pages of the compound of "micro." These eight pages, from the first manuscript, through the various proof (showing additions and corrections) up to the finished dictionary, form the exhibit, with the addition of plates, original pictures, engravings on wood, and the manuscript and proofs of the word "take."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

MACMILLAN & CO.

Verbum Dei. The Yale Lectures on Preaching, 1893. By Robert F. Horton, M. A. $1.50.

BRADLEY & WOODRUFF, BOSTON

Social and Present Day Questions. By Frederick W. Farrar, D. D., F. R. S.

N. C. SMITH & CO., Chicago

Monte Carlo; Its Sin and Splendor. By One of the Victims. Paper covers.

FUNK & WAGNALLS.

A Century Too Soon. By John R. Musick.

CROTHERS & KORTH.

Lectures on Apostolical Succession in the Church of England. Being an Exposition and Application of the Teaching of the late Rev. Arthur West Hadden, B.D. By William Jones Seabury, D.D. 75 cents.

MACMILLAN & CO.

Survivals in Christianity. Studies in the Theology of Divine Immanence. By Charles James Wood. $1.50.

The Choice of Books. By Frederick Harrison. 75 cts.

KNIGHT, LEONARD & CO.

Napoleon. A Drama. By Richmond Sheffield Dement. Reading Edition with Appendix.

E. P. DUTTON & CO.

The Gospel of Work. By Anthony W. Thorold, D.D. $1.25.

The Transfigured Sackcloth, and other Sermons. By the Rev. W. L. Watkinson. $1.25.

F. T. NEELEY.

Are Men Gay Deceivers? And other sketches. By Mrs. Frank Leslie. Paper Covers.

CHAS. L. WEBSTER & CO.

Stories from the Rabbis. By Abram S. Isaacs, Ph.D.

R. H. WOODWARD & CO., Baltimore.

Why the Solid South? or, Reconstruction and its Results. Edited by the Hon. H. A. Herbert, Secretary of Navy. Paper covers. 50 cents.

PAMPHLETS

A Sermon. By the Rev. Edward Wallace-Neil, Sc.D.

Christianity, not the Founding of a Religion, but the Organization of a Kingdom. By the Rev. Wm. Short.

Fifth Annual Report of the Bureau of Justice of Chicago, for the Year 1892.

"Our Republic;" "Its Free Schools and Institutions;" "Are They Christians?" Taken from the Note Books of J. B. Turner, Jacksonville, Ill. The Open Court Pub. Co., Chicago.

Phillips Brooks as a Messenger of God. A Memorial Discourse. By the Rev. George A. Gordon. Damrell & Upham, Boston.

Goethe, as a Representative of the Modern Art Spirit. By William M. Bryant. The Riverside Publishing Co., St. Louis, Mo.

The Sabbath and the World's Fair. Lecture by Prof. Felix Adler. Lehmaier & Bros., New York.

"As Thy Days," and Other Verses. By Mary K. A. Stone. Jas. Pott & Co., New York.

How to Retain the Older Scholars in the Sunday School. By the Rev. J. W. Garland. The J. E. Bryant Co., Toronto.

Christ Church Hospital, Belmont ave. Founded under the will of John Kearsley, M. D., 1772. Endowed by Joseph Dobbins, 1804. Collins Printing House, Phila.

Marriage and Divorce. Part I. An Appeal to Ministers of Christ. Part II. An Appeal to the Laity. By the Rev. G. F. Seymour, S. T. D. The Young Churchman Co., Milwaukee.

The Household

A Trinity Song

BY WILLIAM B. CHISHOLM

When May in splendor paints the sky
With yellow beams, while ripening grain
Waves o'er the meads, and pours its light
Full lurid through the saintly pane,
Then in the dawn of Trinity,
I go to my heart's resting place,
Where throned in triune majesty
I see the King of Glory's face.

These flowers that deck His altar now
Shall swiftly fade—these songs grow still;
But in my heart the memory
Of each dear feast is like a rill,
Which as it wends its silvery way
Toward the ever-nearing sea,
Grows broader, deeper—thus I hail
Thy loved return, sweet Trinity!

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER III.

By cool Siloam's shady rill
How fair the lily grows,
How sweet the breath beneath the hill
Of Sharon's dewy rose.

Lo! such the child, whose early feet
The paths of peace have trod,
Whose sec et heart with influence sweet,
Is upward drawn to God.

—*Bishop Heber.*

Marion would have missed Bridget's devoted care more than she did, but for her school-life; for two years past she had attended a private school in Newberg, where she had won the love of her teacher, and had enjoyed the companionship of children of her own age. Her grandmother, too, had lately shown an unusual tenderness in her manner to the child, a yearning for the love which she had, perhaps, not fully valued in the years gone by, and the need of which she felt more keenly as she saw Marion becoming absorbed in outside interests of her own. Perhaps, too, she felt that the years were fast bringing to a close her own life, and that soon the child would have to do without her guiding hand. Mrs. Martyn had aged much during the past five years; the strain upon her physical powers, the anxiety for those who were dependent upon her, especially that one who still required unremitting care, had told heavily upon her. The tall, straight figure was bent now; the black eyes had lost something of their fire; and her step had become feeble instead of the elastic tread of a few years back. In all the time since Marion's coming into the house, the child had been but once within those dreaded rooms upstairs; once, when a tiny girl, she had escaped Bridget's vigilance, and had wandered down the long passage to where the door stood ajar. Creeping into the room with timid steps, the little one encountered the wild gaze of the inmate fixed upon her. Startled by its fierce intensity the child shrank back and hid her face in the folds of her grandmother's dress.

"Pretty baby," began the aunt, in a coaxing tone, "where did she come from? Come sit on my knee, and I'll sing to thee," the voice continued.

But Marion would not be coaxed, and suddenly the voice changed to a shrill key: "Take her out, she's a little vixen, take her out, I say!"

And Marion was glad enough to be led back to the nursery; but she never forgot the sight of the wasted face with its bright hectic flush, and the glitter of those wild black eyes. After that Bridget had no trouble in keeping her from that part of the house. As she grew older, she lost something of the terror inspired by that one visit; and sometimes, playing out in the free air and joyous sunshine, her tender heart would be filled with pity for the poor caged woman who seface was now and then seen at the side window that opened on the lawn. Instinctively the child came to understand why her grandmother was so often sad and stern, with the weight of that sorrow upon her.

"Marion," said her grandmother one afternoon, as the little girl came in from school, "I have something to tell you."

Marion came up to Mrs. Martyn's side immediately. She was warmly dressed, for it was in January, and the ground was white with snow; the dark blue cloak with its fur collar brought out the fairness of her skin; and the fur cap could not confine the curls that fell about the well-shaped ears. The exercise of walking in the frosty air had bronght an unusual color to her face.

"Child, you are very like your mother!" said Mrs. Martyn, noticing Marion's beauty for the first time in many months, nay, years; she was generally reticent upon such matters.

"Am I not like my father at all?" the girl asked wistfully, laying aside her cloak and cap, and pushing back the mass of hair from her forehead with a gesture peculiar to herself.

"Not in looks, but in ways, maybe," was the reply, in a softer tone."

That same gesture of the hand recalled John to his mother's mind with strange force.

"You inherit your father's disposition, I think."

"I am so glad!" murmured Marion, trying to recall, as she so often did, the memory of her father, the memory which had well-nigh passed into a dream, but a vivid dream, still. She seated herself on a low chair beside her grandmother's side, and gazed steadily at the bright coal fire that burned in the open grate. It was a cozy sitting-room of which they were the occupants; and so thought the Maltese cat that purred beside them, a silver ball upon the red rug.

"Marion, you know your mother had a twin sister, do you not?"

"You told me that a long time ago, Grandmother, three years ago, I think it was," said the girl thoughtfully.

"You may have thought it strange that you have never seen her in all these years, that she has taken so little interest in your mother's child. You are old enough now to understand what I am about to tell you. Shortly after your father s death I received a letter from your aunt, living at the home-place in Massachusetts with her father, asking that you might come to live with her, or at least spend part of every year there. This request I refused, because your father's dying wish was for you to stay here as long as I live; but, my child, I feel that I am not many years longer for this world, and I want to see you provided with a home, God knows how suitable it may be.

"Why did not my father wish me to live with my aunt, grandma?"

The fearless eyes looked questioningly into the grandmother's face.

"Child, you are too young yet to understand all the reasons; but there were difficulties your father foresaw. Your mother was a stranger to her own family after her marriage; there were differences of taste, and sadder still, of religious views. I may say truthfully, Marion, that with the exception of your mother, none of her family had any religious belief whatever. You see now why your father wished you to be brought up under my care among Christian people."

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Marion hardly understood; but she knew that whatever happened, her father's wish was her own; she had never lost the child-like confidence in "papa says so;" but she had also recollections of Sunday afternoons spent indoors learning the catechism, or at the Sunday school repeating it; she remembered that Mr. Wilton rarely met her that he did not question her on the Commandments, ending with "Quite right, my child, you do your grandmother credit." Marion never felt at ease beneath the cool gaze of the rector's pale brown eyes, nor liked the familiar pat upon her cheek at parting. In two qualities she resembled her grandmother; truthfulness and reserve; the latter had been noticeable only lately, for the impulsive baby nature had gradually changed into a shy thoughtfulness beyond her years. Yet at intervals, the buoyant spirit broke forth from the reserve thrown around it by the association with one used to rigid self-control.

"How old are you, child? My memory fails me often now."

"Eleven in March, grandma. The twenty-first of March," she added.

"A stormy month for your birthday. How well I remember the wind whistling down the chimney that morning. Well, as I started to tell you just now, your Aunt Adelaide was naturally offended at my refusal to send you to her, and from that time I have never heard a word from her until to-day."

Marion started, and laid her hand upon the arm-chair in which Mrs. Martyn sat.

"This morning I received a second letter, in which your aunt reproaches me for having kept you in ignorance of your mother's family. She speaks of her devotion to her twin sister, and the sorrow which their separation caused her. At the close, she says that she expects soon to be in New York, and if I will re-consider the offer made in her former letter, she will take you and care for you as her own child."

"I will not leave you, grandma!"

"As long as I live you shall stay with me; but Marion, our means are limited, and the time may come when you will have no other home to go to. I have therefore invited your aunt to come on here from New York to see you, that you may not grow up a stranger to your nearest kindred after I am gone."

The thought of losing her grandmother had never occurred to the child, and child like, she could not grasp the full meaning of such a loss; but something in the aged woman's tone touched her sympathetic heart, and tears filled her eyes.

"Grandmother, do not leave me; what will become of us, of Aunt Olivia and me."

Olivia's name made the patient mother's brow contract with pain. "There, child, I must go to her. Do not worry, the Lord will provide," she answered, rising to touch the bell. "We will take tea in here this evening, Norah," she said as the maid appeared at the door.

"Yes, ma'am," and Norah went off for the tea-tray.

Marion, left to herself and to the bewilderment of thinking over her grandmother's words, found relief in petting the gray cat that had grown up with her from their frolicsome infancy in the old nursery days, but was now become a sedate creature, accepting the child's caresses with dignified approval.

Soon Norah returned to prepare the small round table for tea; the dainty centre piece was laid, and the old-fashioned china set, which Marion loved to see, was brought forth; also the silver urn. When the rose-colored lamp was lighted, it was as pleasant a room as one could wish on a cold evening in January.

Presently, Mrs. Martyn returned and the two sat down to their tea, which was for them both a light repast, Marion having not yet outgrown the bread and milk suppers of nursery days. After the clearing away of the table the girl brought out her books, and for an hour quiet reigned in the room, broken only by the

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clicking of Mrs. Martyn's knitting-needles: then, lessons being learned for the next day, Marion drew her low chair beside her grandmother, and, as was her wont, read aloud from one of her favorite story books.

To-night it was one of the Dotty Dimple books; the set had been a Christmas present from Dr. Thornton, who always remembered his pet god-child at such times. Nearly every summer since her father's death, the kind-hearted man had taken a day from his business to make a visit to Newberg.

"It rested him," he said, "the trip up the river, and the sight of her bright face;" but in his heart there was a deeper motive, the welfare of John Martyn's child, in whom he felt a fatherly interest. Indeed he had often said that he would like to adopt her, having no children of his own to brighten the home of his advancing years. Dr. Lynn, Jessica's father, had been a college mate of his, too; and that gave additional interest to these yearly visits.

The orphan child could not have found a more faithful guardian than Dr. Thornton had proved himself to be; and Marion loved him as she had never loved any one since her father's death.

When the clock struck nine, the Dotty Dimple book was put away, and the old Bible took its place; after the short family prayer was over, the grandmother and the child went upstairs together. So ended the day in its usual manner, the monotony of the quiet evening being rarely broken save for an occasional visit from some neighbor; the most frequent of these visitors, and perhaps the most welcome, being Jessica and her father from next door. Marion and Jessica were as devoted friends as they had been in baby days; together they had started to school, and had learned their lessons from the same book many a time, their fat little fingers wearing out the pages as they toiled up the road to learning. Now they were studying Peter Parley's history and working in fractions; besides which, they played duets together, both being good musicians for their age.

In the summer time they worked in their flower beds with great zeal, for had they not an object to make the flowers bloom their brightest?

It had been for some time Marion's special work to keep the vase on the sitting-room table filled with flowers; one day it happened that she was bringing in a bouquet of nasturtiums, when looking up towards the window of Olivia's room she saw the wan face with its wild eyes fixed on her. A certain wistfulness in their gaze appealed to the child's heart, and hesitating but a moment she turned from the sitting room and running lightly upstairs, entered for the second time her aunt's room: all fear was lost in pity for the sufferer, and holding out the flowers Marion said gently, "They are for you, Auntie, will you have them?'

Olivia came forward eagerly and took the proffered gift; then seating herself by the table, began caressing the flowers and talking to them in an undertone. She was in her mildest mood that afternoon, and seemed as pleased as a little child with the bright flowers Marion had brought. The latter slipped out of the room unnoticed, but happy in the thought of having given pleasure to her aunt; from that day, she kept her choicest bouquets for the invalid; from that day, too, she lost her childish fear of her aunt's room. And Jessica shared her flowers with Marion for this purpose, which they kept secret from all but the grandmother, to whom it was an additional tie between the old love and the new.

So the little maidens worked and played and studied together in those sunny childhood days; in after years they looked back upon them with somewhat of the impression given when the eye rests upon patches of calm blue in a storm-laden sky.

The Wilton children were still their playmates, and often the group of five were to be seen playing on one or another of the smooth green lawns in front of the respective houses, or rolling hoops along the quiet streets.

The time was fast coming, however, when the boys would grow beyond these effeminate games, and substitute for them more vigorous sports; but even base ball could not in later days have greater charms than the memory of the blue eyes and the brown that smiled so merrily upon them in those early, happy times.

(*To be continued.*)

THE interrogation mark or "point" (?) was originally a "q" and an "o" the latter placed under the former. They were simply the first and last letters of the Latin word "*questio*." So, too, with the sign of exclamation or interjection (!). In its original purity it was a combination of "i" and "o" the latter underneath as in the question mark. The two stood for "Io," the Latin exclamation of joy. The paragraph mark (¶) is a Greek "p," the initial of the word paragraph. The early printers employed a dagger (†) to show that a word or sentence was objectionable and should be cut out.

AMONG the exhibits at the World's Fair at Chicago will be one by the American Bible Society. Besides a full exhibit of the publications in English there will be specimen copies of the Bible published by the Society in a number of foreign languages, such as Turkish, Arabic, Syriac, Persian, Urdu, modern Greek, Siamese, Burmese, Pali, Tamil, Zulu, Marathi, Ponape, Mpongwe, Sheetswa, and Mende. There will also be a number of curiosities, among them the plate which has printed nearly a million copies of the five-cent edition of the New Testament, a copy of the original King James Bible, a facsimile of the first page of the Mazarine Bible of 1450, the first Bible ever printed, a Chinese copper coin eighteen centuries old which was given for a copy of the Bible, also cowries and other native money exchanged for the Word of God. The Society has printed a quarter of a million copies of the five-cent Testament, which it will distribute freely on the grounds.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

The Birds and the Daisies.

It was Maytime and all living things were as happy as happy could be, when Mrs. Bullfinch built her nest in the raspberry canes, and hid it so cleverly that even the gardener did not find it out. He would have liked to pull down all the nests in the garden, though his master had often told him how much good the birds did by eating the flies and caterpillars which harmed his fruit, and that it was only fair they should have their reward by taking some ripe berries for themselves.

Mrs. Bullfinch hatched her four eggs safely, and very soon four pretty young birds fluttered over the flower beds and played with one another in the sunshine. They were all beautiful, but the two eldest were a little foolish perhaps, and did not mind their mother's warnings enough, for one day they were caught in a snare set by the village children, and made prisoners.

At first both were very sad, and some accident put an end to Swift-wing's short life, but soon Smooth-wing grew quite tame, and learned to whistle the tunes her mistress taught her. Little Alice was going away from home, and so she gave her pet to poor crippled Johnnie Grey to cheer his lonely days, and sing to him of the bright world outside his window.

But two of the nestlings were still free, Black-cap, and his pretty sister, Bright-eyes, and they meant to keep their liberty, and enjoy it together, flying about everywhere.

Now it happened that one day they found out where Smooth-wing's cage hung, and had a long talk with her. They pitied her so much that it was a great surprise to find that she was quite content.

"I am useful here," she said softly, "little Johnnie loves me so; he even laughs sometimes when I sing my best. I love him very much, and would not leave him if I could."

Black-cap and Bright-eyes flew away, thinking a great deal of what they had heard from their sister.

"It would be nice to be useful," the brother said at last. "We play all day, and do no good to any one."

"There is nothing to do," replied Bright-eyes, "we may as well enjoy ourselves and be as happy as we can."

But Black-cap shook his head.

The master's daughter, May, was in the garden when they flew back. It was August now, and the spring flowers were dead, but others had come instead, and all the beds were bright. May had a corner for herself, and there she was planting a beautiful clump of corn-daisies. She watered them very carefully, and then went away, and presently the birds heard a sound of weeping.

"Oh, we are so lonely, we must die," sobbed the daisies.

"What is the matter?" cried Black-cap, fluttering over the leaves.

"We have been torn away from all our relations in the beautiful cornfield," they said. "The garden flowers despise us and our brothers and sisters long for us."

"But you must not die," said Black-cap. "Miss May will love you and take care of you."

"Our friends will think we are dead, and forget us soon," they murmured.

"No, no," cried Black-cap, "I will go to them, and carry your messages every day, and as often as you like."

"Oh, how nice that will be! Kind Bullfinch, go quickly and tell them we are safe, and bring us news of them."

"I will go too," said little Bright-eyes.

And so day by day the birds flew to and fro, even in the hot noon-time, when they longed to hide in the cool shade of the leaves; and the corn-daisies heard of those they loved, and were content.

Once again the birds visited their caged sister, but they found her very sad. "I sang my last song for Johnnie last night," she said. "He lies so white and still that I know that he will not feed me any more; but there is a smile on his face, and I made him happy, so I am content."

"You have done good work, sister," said Black-cap softly, "and I have tried to work, too. It was very little, but I did my best, and it is sweet even to comfort a daisy."

Smooth-wing fluttered to the bars, and pressed her beak to his.

"You are right, dear brother," she said, and other kind deeds will be given you to do, all in good time. My work is done." May and her brothers and sisters made a wreath of daisies to lay on Johnnie's grave, and as there were not enough flowers in the garden, they gathered some in the cornfield, so the parted flower-friends met again.

And Black-cap sang softly in the evening light:

"Earth is full of beauty,
Full of labor, too;
Happy in our duty,
Finding work to do.
In the morning singing,
Helping all the day,
Little pleasures bringing
Flowers on the way.
All the world is brighter
For a kindly deed,
Every weight is lighter
When we help in need."

—*Canadian Churchman.*

Financial News

Failures in banking and mercantile circles have not been so numerous the past week, and on the whole a little better feeling has prevailed. Dun's Agency reports 247 business failures for the week ending May 20th, and 280 the week previous, showing an increase of nearly 150 over the same period a year ago. It is the general belief amongst prominent bankers that we shall not witness any more startling collapses, so frequent the past month, during the summer, but it is feared that with fall we shall have a repetition of these numerous little panics. It is the policy of banks in the money centres to get in solid shape and stay that way until confidence and business are fully restored. To do this, they have been, and will be, compelled to refuse a great deal of commercial paper, which, under normal conditions, they would be glad to get. This course naturally works hardship to all active industries, and has been the cause of most of the recent failures, but the course is a wise one, and will prevent any such spectacle as recently presented by Australia with 15 banks snspending in a group, representing deposits of over five hundred million dollars.

Gold shipments continue in a quiet way; $2,500,000 being shipped on Saturday. It seems impossible for the government to keep its head above the one-hundred-million level for over a few days at a time, but in the general excitement the gold question seems to have been lost sight of. It will unquestionably be taken up soon by the more nervous element and used as a disturbing club.

Prices for stocks and bonds gained a fair advance in the middle of the week, but receded towards the close.

The Toledo, St. Louis, & Kansas City R. R. Co. has been placed in the hands of a receiver. It is announced officially that the company would default on its June coupons. C.

New York, May 22, 1893.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
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NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

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WHAT SCIENCE HAS DONE FOR DEAFNESS.

Transmitting Sound to the Ear by the Use of a Simple Device.

There is little doubt but that the treatment of deafness has been revolutionized by the invention of Sound Discs. The development and growth of the use of this device is phenomenal, and is well worthy the attention it has received in medical circles, where it has been widely discussed and most heartily approved. A prominent physician has gone so far as to estimate that fully three-quarters of all the deafness which has been relieved in the United States during the past two years has been by the aid of this instrument; and he considers it an easy triumph over this most distressing affliction.

While the idea of such an instrument is not strictly new, yet the restoration of such a large number of desperate and abandoned cases by its use has proven it to be of vastly more importance than it was at first supposed. A recent interview with the inventor of the instrument, Mr. H. A. Wales, at his office in Ashland Block, Chicago, discloses how the idea of such an ingenious instrument occurred to him. It was learned that it was first suggested from the fact that most people who suffer from defective hearing, hear better in a noise, or on a moving train, which is caused by the increased vibration of the ear. From this Mr. Wales said he was confident that he could inveut a device which could be worn with comfort by the patient, and which would focus the smaller waves of sound on the drum-head, thus increasing its vibration, and enabling the patient to hear ordinary conversation and public speaking. After many experiments the final outcome of this happy thought has been the present device, which must be an ideal one as it is worn in the ear out of sight for months at a time.

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Miscellaneous

$25 to $50 per week to Agents. Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

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Proper Care of Silverware

FROM *Jenness Miller Illnstrated Monthly.*

An indispensable item to remember is that no material ought to be treated in any way likely to scratch it, for which reason many powders, and even some soaps, are to be avoided. Wash the articles in absolutely boiling water, in which good soap has previously been dissolved, stir the things with a smooth stick, rinse in very hot, clean water, and last, but by no means least, dry at once briskly, and rub with a leather. If this were conscientiously done every time any silver is washed after use, there would be less dissatisfaction on the subject. But, of course, some extreme cases require different treatment, and fog, warehousing, acids, certain articles of food, etc., are apt at times to play havoc with the dainty appearance of our treasures; and on such occasions, although the above is always the first stage of all cleaning, some more drastic measures have to be applied; but these should be the exception. The plate powder is mixed in a saucer with water or a little plain spirit; it should be rubbed smooth and thoroughly dissolved, so as to form a sort of cream paste, devoid of hard lumps that scratch; rub it on with a rag, let the article dry thoroughly (if possible on a hot plate), and then brush with a curved brush, being careful to leave no trace of powder in the chasing, etc. The amount of drying to which the articles are subjected will facilitate the final polishing; this should be done with a soft leather. All the implements used should be kept for that one purpose alone. Much, will, of course, depend on the cleanliness of the leathers; no good results can be obtained if they are in the least damp or greasy. The preparations must be chosen with care; stains that refuse ordinary treatment can be touched up with spirits and polished again and again. Spoons, forks, etc., must be held in the hand; it is a bad thing to lean them on the table whilst polishing them, as many do, for it bends them and destroys their shape.

Teapots should not be put to soak in water, as it would loosen the ivory bands which protect the handle; nor should this utensil ever be put away with the lid closed down, or a very disagreeable musty flavor will characterize the next brew of the would-be fragrant beverage. Chased things need special care, and are rather more trouble to clean. Indian silver is the softest of all, and therefore requires the most gentle handling.

Articles of plate that are not in daily use, and which may yet occasionally be wanted at a moment's notice, should be rolled in long strips of green baize, made for the purpose, and with strings to tie. When not in their appointed places in the chest, they should be kept in a dry, drawer close at hand; all the larger ornaments, too, should have their own bag, to keep them free from dust and as much as possible out of reach of atmospherical changes, which, more than all else, go towards tarnishing their brightness. The plate chest is a very great desideratum (the newer varieties are much less bulky than the older ones, and are most convenient for the better storing of valuable items); it should be brushed out at intervals, as dust penetrates everywhere, and the linings used in such receptacles absorb it freely, much to the detriment of its contents.

All articles that are damaged, dented, or that have otherwise suffered from prolonged storing, should be sent to the silversmith, and above all, never intrusted to incompetent hands; indentations should be repaired at once. Moreover, servants should be specially warned against that particular kind of carelessness which produces such marks, which are not only distressing to a degree, but most injurious to the plate. Where ornaments made of wood and silver are concerned, the former must be cleaned with a damp cloth wrung dry out of warm soap and water; rinse it in the same way, using cold fresh water; then protect it with a piece of paper, cut so as to completely cover every vestige of the woodwork while the metal is being treated to powder. Soaking, scrubbing, and the contact with cleansing powders, are injurious to the wood.

The plan adopted by some men and women servants, of wearing a leather glove whilst laying the plate and glass on the table, cannot be too highly commended. It is a pity it is not more generally practiced.

Silversmiths often advise that rouge should be used in preference to other substances. From personal experience, I cannot say that it always proves satisfactory. Ewbank's and Mappin's preparations are both excellent, but, after all, the old-fashioned whiting of our grandmothers' days is invariably efficient, and absolutely harmless. It must, however, be ground extremely fine, and can be applied dry or moistened.

The self-cleaning cloths are very useful, too, but it will be evident to all who try it that the plan of thoroughly and regularly washing the articles in boiling suds will effectually obviate extra labor.

LOST TIME

is money lost. Time saved is money saved. Time and money can be saved by using the Gail Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings, and Sauces. Try it and be convinced. Grocers and Druggists.

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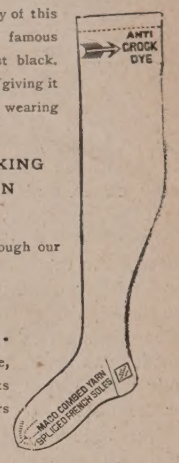

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